

THE HEART OF THE FATHER

PSALMS OF PRAISE AND LAMENT

**THE PSALMS TEACH US TO SPEAK THE
LANGUAGE OF GOD**

2019

Transformation Bible Study Becky |

Welcome to Transformation Bible Study!

“What you think about God is the most important thing about you.”

A.W. Tozer

This course will cover the Psalms of Praise and Lament. These are Scriptures which will usher us into the very throne room of our King!

God longs for you to know Him as He is in reality. He is King! He reigns over all!

From the study of this book, we will see a theology concerning our God unfold. An understanding of theology is lacking within the church body today. So we will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So each lesson will offer application/contemplative questions and hymns for each week's lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God's Word.

- As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

Study Structure

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions at the end of each week's assignment.

1. **Make sure you answer the questions:** How has studying these psalms this week sharpened your understanding of Who God is?
2. Why is the fact that you are in covenant with the Lord so important?
3. The Psalms show us the heart of God. How have you seen His heart this week?

The weekly answers to these questions will form a spiritual log of your journey through the Psalms you are studying.

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

You will need:

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

- ❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on ***Doctrines*** which will solidify all we are learning about God and many other important Biblical truths.

You will find instructions in the ***Supplemental Materials*** on ***How to do your text analysis***. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

Books of the Bible

The first lesson, we will spell out the entire book of the Bible when using references.

Thereafter we will use abbreviations to refer to the books: Hebrews = Heb.; Genesis = Gen.

Hebrew/Greek

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

Example - Hebrew for “steadfast love” is *hesed* # 2617: it is a word used for God’s faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

Psalm 136 is the classic text for the use of this word.

❖ Appendix

1. In the Appendix, you will find ***the text of the psalms we will be studying*** . These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.

2. Refer to the Appendix for your list on the **Names of God**.

3. There are Additional Activities included in the Appendix for your continued study of these psalms.

4. **Marinate in each lesson.**

MARINATE *What does it mean to marinate?*

Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your homework. Start right away so you have the full week to hear from Him. As you “marinate” on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life.

Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that’s what you do with Bible study when you slap it together at the last minute or worse don’t do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God’s Word.

Our Lord lives!

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The Heart of the Father as Seen in the Psalms: Psalms of Praise and Lament

Do you long to know your Heavenly Father as He intends you to know Him?

Well He has poured out His heart through His servants, the psalmists.

Hebrew poetry shows us the heart of God as no other Holy Scriptures do.

Come listen to the heartbeat of the Father and let your life be His music to the world which so desperately needs to hear the sound of His Words.

You are His symphony!

To the READER

Reader of the Psalms, DO NOT come to this work of literature thinking that the psalms are composed in some random, non-sensical way.

There is purpose and design to the compiling of these treasures.

The book opens with Ps. 1 which essentially says, “Reader, come, see the road before you. Make the right choice – which is to follow the Lord in His righteous ways, becoming “blessed” which indicates touched by the very breath of God. But you do have the choice to follow the way of the world, becoming “chaff that the wind blows away.”

Psalm 2 unfolds this King, this Ruler, this Sovereign you will come to know more and more as you read of His heart by reading of the hearts of those who have sat at His feet. This psalm reveals not only our King, but our times of which He is in control.

Then as we embark on the journey of digging into specific psalms, we will see the method of placement within each of the five books of the psalms.

Just as each book of the Law (Torah) gives us understanding of the Lord, each book of the psalms delves a little deeper as we go. For instance, the middle book of the Law – Leviticus – shows us much about our holy God. In fact, the word “holy” is found in this book more than any other in the Bible. The Lord wants you to know His holiness.

Likewise, the first and last books, Book 1 and 5 of the Psalms, contain the words “right,” “righteous,” “righteousness,” a great deal. These psalms build and build in their proclamation of our Righteous King.

Our holy Lord wants His people to come to know His righteous ways.

Repetition of recurring themes within the psalms point us to the rhythm of life with the believer’s experience.

We praise, we lament, we thank, we grow in wisdom, we see our King with more enlightened eyes, we see our Messiah more clearly.

We trust and grow in confidence and the cycle begins again.

The structure of the Psalms is not random but a symphony of life in following the Lord.

Look diligently for the message of each of the Books.

The message of each book of the psalms gives us an understanding of the Lord not found anywhere else in Scripture with the passion and heart which this book provides.

Come, immerse yourself in the words of the psalmists, knowing that your grasp of Who God is will swell into the most glorious encounter with the Most High God.

Psalms of Lament usually contain certain elements.

Prayer, invocation, appeal for help, complaint, confession of sin, imprecation, praise are all familiar entries into the psalms of lament. These offerings, for the most part, serve as a model prayer for Christians as they seek God's help in the midst of trouble, even the psalms which venture off into imprecation teach us to hand over to the Lord our feelings of revenge and hatred. These psalmists teach us to leave it with the Lord and return our focus to praising our King.

CONTEXT

Context is always a factor in understanding the book of the Bible you are studying. So to put us in context in regard to the Psalms, let's look at the whole Old Testament.

Part One

Genesis through Deuteronomy are the first five books of the Old Testament and are referred to as the Law or the Torah. In these books, you will see the foundation of how the Lord relates to people.

Creation, Fall, consequences of sin, God's rebuilding of mankind through Noah and establishing the nation of Israel all occur in the book of Genesis. Throughout these five books we see the STANDARD OF GOD, in other words, what does God expect from His people? How are His people to reflect Who He is? How are His people identified with Almighty God?

Part Two

Joshua – Esther are considered the books of History.

In these books, we see GOD IN ACTION.

These events and the specific details included show us more of Who God is and how He interacts to defend, protect, provide, direct and discipline His people.

Part Three

Job – Song of Solomon are the books of Poetry.

God has given us music and poetry because we are more than animals and we respond and even create works of art because we are created in the image of God.

POETRY SHOWS US THE HEART OF GOD.

Part Four

Isaiah – Malachi are the Prophetic books.

In these books, we hear the voice of God as He calls His people back into fellowship with Him. He urges them to *shuv* or return to Him.

Much of the prophetic books is written to tell His people what will come in the future, but the majority of this section details how the people have gotten off track with their Sovereign Lord and how He will both now and in the future restore them to Himself.

These books, along with being THE VOICE OF GOD, tell us THE PLAN OF GOD.

So to recap ...

Part One – THE STANDARD OF GOD

Part Two – GOD IN ACTION

Part Three – THE HEART OF GOD

Part Four – THE VOICE OF GOD/ THE PLAN OF GOD

Now we can see how the Psalms fit in the message the Lord has for us.

We are spending the next several weeks gazing at the heart of God. Our purpose and goal is to know and love our Father better than we have ever loved Him.

In order for this to happen, you must commit to deny yourself some of the easy things, the fun things that come along. Nothing must take the place of knowing and loving your Father and Lord.

You will most likely be introduced to some new ways of thinking and new skills involving studying the Bible. Bible study is not for the faint of heart; it is rugged sometimes and we must push through in order to learn what He wants us to learn about Him. He longs for you to know Him as He really is.

Will you commit to obey His voice?

Not necessarily do every page of your homework, but above all, follow what He is saying to you as you open His Word.

If you do follow your Shepherd and hear His voice, you most certainly will not regret it.

Indeed you WILL REGRET it if you do not follow Him.

Following Jesus with you.

PSALMS OF PRAISE AND PSALMS OF LAMENT

LESSON One “Come, Sing a New Song/Do You Have Anything to Sing about?”

BASIC STUDY Psalms 146-150, 13 Name of God: Yahweh

Read article in Supplemental Materials on Hebrew Poetry

The Psalms are divided up into five books, much like the Law of the Old Testament.

Book One consists of Psalm 1- 41

Book Two contains 42-72

Book Three is 73-89

Book Four is 90-106

Book Five has 107-150

It has been said that the best place to start a study of the Psalms of Praise is at the end: the last five psalms.

So this week we will look at these last five poems offering praise to the Lord.

We will also look at one psalm of lament. Because lament is a part of the life of each of us.

Each of the last five psalms all begin and end with “Praise the Lord.” This narrows the focus as the psalms come to an end.

“Beginning with Psalm 1 and going all the way to Psalm 150, these Hebrew worship hymns end on uninterrupted notes of praise to God as if to teach us that this is indeed the chief end of man: ‘to glorify God and to enjoy Him forever.’”

J. M. Boice

➤ **Begin by reading Psalm 146.**

Record your first impressions here.

➤ **Now go to the appendix and do your text analysis of this psalm.**
Refer to the instructions in the Supplemental Materials on Text Analysis.

Take your time with this. Poetry is not meant to be completely understood in one exposure. We must “marinate” in the poem; allowing it to saturate our minds and hearts.

What is the message in Psalm 146 – verses 1-7?

What is the message in verses 8-10?

➤ **Read Psalm 147 and record your first impressions here.**

➤ **Now go to the appendix and do your text analysis of this psalm.**

What is the message in Ps. 147: 1-11?

What is the message in the last half of the psalm?

➤ **Read Psalm 148 and record your first impressions here.**

➤ Now go to the appendix and do your text analysis of this psalm.

What is the message in Ps. 148: 1-6?

148: 7-12?

148: 13-14

➤ Read Psalm 149 and record your first impressions here.

➤ Now go to the appendix and do your text analysis of this psalm.

What is the message in Ps. 149: 1-4?

149: 5-9?

➤ Read Psalm 150 and record your first impressions here.

- Now go to the appendix and do your text analysis of this psalm.

What is the message in Ps. 150: 1-2?

Ps. 150: 3-6

- Go to the appendix and read article on Names of God: Yahweh.

"We cannot praise God without meditating on His Word, for we will only praise God as we come to know Him, and the only way we will come to know Him is through His self-disclosure of Himself in the Bible and by our meditating on it."

Boice

- ✓ There is more work on these Psalms of Praise in the Digging Deeper section if you want to study them more.

- Read Psalm 13.

Write your first impressions here.

Is this a psalm of praise or of lament?

- Go to the Appendix and do your Text Analysis on Psalm 13.

You are going to entertain the idea that you are a preacher and you have to prepare a message. What are the message points in this psalm?

- Read the material in the Supplemental Materials on Hebrew Poetry.
- Go to the Application Questions if you are not doing Digging Deeper.

➤ **DIGGING DEEPER**

“When all is said, the hearts of those who are truly God’s people beat their last praising God.”

Will that be true of you?

Psalm 146 is in *chiastic structure* (look in the Terms section of the Supplemental Materials for a definition of chiastic)

- A. Call to Praise (vv. 1-4)
- B. God the Creator (vv. 5- 6)
- C. God the Sustainer (vv. 7-9)
- B’. God the Great King (10a)
- A’. Call to Praise (10b)

- Ps. 146:1

Write this verse here.

“Hallelujah” comes from “hallel” – an imperative verb meaning “praise” and “jah” – a contraction of the name for God, Jehovah.

“Because of the frequency and placement of this phrase, “Hallelujah,” you could regard “Alleluia” in each case *“as a kind of liturgical alarm signal to the sluggish in the congregation. Alleluia, you have got to be alert! Alleluia, you have got to wake up!”* Roy Clements

“Life is to be lived for the purpose of praising the Lord.” Expositor’s

Write Psalm 104: 33 here. And relate to this verse to Psalm 146.

What do you have to turn away from in order to properly praise the Lord? (according to v. 3-5)

Relate to Psalm 118: 8, 9

Psalm 146: 4 teaches us that we are “one breath beings.” We live one breath at a time, and when that breath (*ruach* – also means spirit) departs we are gone.
Compare to Isaiah 2: 22

WORD STUDY

“man” in verse 3 is *adam* which means mortal man

“help” in verse 5 is *ezer*

- Ps. 146: 5

When we, as the Gentile believers in “the God of Jacob” place our hope in Him, what are we saying?

The God of Jacob has been God for a long time ... forever!

The God of Jacob was always intended to be God to all people.

The God of Jacob chose Jacob as His covenant people to show that He does not choose based on anything other than His wisdom – not anything extra good about those who choose Him.

Now your turn ...

The God of Jacob _____ .

The God of Jacob

_____ .

Look also at:

Ps. 46: 7, 11

Seeing God as He desires Himself to be known is so important.

In this Psalm, God is:

God Who is worthy to be praised

God the Creator

God the Sustainer

God the Great King

God Who is worthy to be praised

Place next to these descriptions the verse where this truth is declared.

- ✓ **Count how many times the covenant name for God (LORD – Yahweh) is used in this short psalm.**

This psalm ends just as it began. How is that?

The LORD will reign “forever” (*le olam*). Also stated differently in verse 6.

Ps. 147

- Psalm 147: 1-3

Read also Psalm 135: 3, 4 and write why we praise God.

**What does the future hold for God's people?
Deuteronomy 30: 1-4**

Isaiah 11: 12

Isaiah 56: 8

Isaiah 60: 17-18

Read Isaiah 61: 4-6

Read Isaiah 65: 18

- Psalm 147: 4, 5

Isaiah 40: 26-29

- Psalm 147: 7

WORD STUDY

“Thanksgiving” is “todah”

- Psalm 147: 11

WORD STUDY

“Unfailing love” or “lovingkindness” is *hesed*

Psalm 33: 18

Psalm 147: 12- 14

Zion Theology is the teaching which proclaims that Yahweh is the Divine Warrior King, Whose kingdom extends to all creation.

As you examine the remainder of this psalm, what benefits of the LORD are mentioned?

Who is this psalm about?

Soapbox time!!!

If we study the Scriptures we see the immense amount of time the writers declare Who God is. The psalmists in particular raise up the name of the Lord.

How many of our modern songs of worship lift up our own needs or trials?

You can tell by how many times the little word “I” is used.

Note that and sing to the Lord the songs that declare His worth and not our own need or interest.

Worship is about Him! Not us!

“Worship must engage our minds. If worship is praising God for Who He is, then we must know Who He is, and that means understanding and thinking about God’s attributes.” J. M. Boice

John Stott says that the psalms set the worship of God in the context of teaching about God and suggests that if we are not reflecting on what God is like and has done, we are not really worshiping.

➤ Psalm 148

WORD STUDY

“Splendor” in verse 13 is Hebrew *hod* #1935 meaning vigor, authority, majesty

Also used in:

Job 37: 22

Ps. 145: 5

Zechariah 6: 13

Psalm 8: 1, 2

Habakkuk 3: 3

Psalm 96: 6

“Horn” #7161 *qeren* here symbolizes strong one or king, the source of salvation

- 148: 9-10

Read Psalm 104: 10-18

- 148: 13-14

WORD STUDY

“His godly ones” #2623 *hasiyd* – “meaning kind, benevolent, merciful, pious. The word carries the essential idea of the faithful kindness and piety that springs from mercy. Those who reflect the character of God. Those who are set apart by God to be the examples and mediators of His goodness and fidelity. Priests (Deut. 33:8), prophets (Ps. 89: 19, 20) and the Messiah (Ps. 16: 10) all bear this ‘holy’ mark and function.” Zodhiates

“Worship on earth is to echo the worship in heaven.” Boice

➤ **Psalm 149**

Where do you see God as Creator in this psalm (what verse)?

Where do you see God as King?

Where do you see God as Savior?

To know just these three things about God is the beginning of spiritual wisdom and knowing them is clearly a cause for God’s people to sing!

Have you ever wished you could write a song to the Lord, like a Chris Tomlin or Fanny Crosby?
Well you can!

All these songs are ... where they are birthed from, is an adoration of the one and only LORD.
Spend some time loving Him and a song may spring forth from your soul.

➤ **Psalm 150**

Expositor’s – This psalm *“states the outcome of such a life under torah. Torah-keeping does arrive at obedience, yet obedience is not the goal of torah-keeping. Finally, such a life arrives at unencumbered praise ... In this light the expectation of the Old Testament is not finally obedience, but adoration. The Psalter intends to lead and nurture people to such a freedom that finds its proper life in happy communion that knows no restraint of convention or propriety.”*

“Praise the LORD.”

The Hallel Psalms love to begin and end with this declaration.

113-118; 120-136; 146-150

Praising the LORD with blowing of horn and trumpets is common throughout the psalms of praise: Psalm 98: 6, 2 Chronicles 15: 14; Numbers 10: 10; Psalm 47:5

“The psalms also celebrate Yahweh’s rule with the blowing of the horn and trumpets.” Willem A. VanGemeren

Now, do a little thinking.

- **Let’s answer as many of the Who, What, When, Where, Why and How questions as we can.**

List what you find here and remember to include the verse for each answer.

Who

What

When

Where

Why

How

God is the only being about Whom we can honestly and truly say, “Hallelujah!”

“Let’s be done with worship that is always weak and unexciting. If you cannot sing loudly and make loud music to praise the God Who has redeemed you in Jesus Christ and is preparing you for heaven, perhaps it is because you do not really know God or the gospel at all. If you know Him, Hallelujah!” Boice

PSALMS OF LAMENT

➤ This week we look at Psalm 13.

If you were speaking to an audience about this psalm, what points of interest would you share?

Learning to discover the messages in the passages of Scripture under review is not just for the preacher; this skill is for every student of the Word of God. The reason we need to develop this ability is so we can accurately handle the word of truth. 2 Timothy 2: 15

The phrase “How long?” is common in the Psalms.
See what you can find by looking at Ps. 6: 3 and 90: 13.

Is this question appropriate to ask the Lord?

Look at:
Psalm 89: 46

Revelation 6: 10

Is God hiding His face from David?

Look at:

Psalm 44: 24

Psalm 11: 7

Psalm 17: 15

Psalm 27: 4, 8

Psalm 31: 16

Psalm 88: 14

On the reverse of this we see the shining of God's face upon His follower.

***"The shining of God's face signifies blessing."* Expositor's**

Num. 6: 25, 26

Ps. 4: 6

Ps. 31: 16

Ps. 80: 3

- **Psalm 13: 2**

"Faith is living without scheming; it means not leaning on our own experiences and skills and trying to plot our own schedule. (Prov. 3: 5-6)" Wiersbe

Look at:

Gen. 42: 36 Who is this verse about?

He felt God was against him when really God was working everything out to bless Jacob in a mighty way!

Where does David start to hope again in the Lord's presence?

In verses 3 and 4, David asks three things. What are they?

Did God answer him?

How do you know?

Relate this psalm to Revelation 6: 9, 10

In Rev. 6, the souls of those who were martyred for their testimony and are now with God in heaven cry out, "How long, Sovereign Lord, holy and true, until You judge the inhabitants of the earth and avenge our blood?"

What are they told in Rev. 6: 11?

- Psalm 13: 5, 6

We don't know what circumstances if any changed, but one thing is certain, David's attitude changed. Perhaps something happened in his favor, perhaps not. David became confident that the Lord heard him. This is not David's first trial; he has called out to God many times and the Lord had never ever let David down. Why would He start now?

Is that how you feel?

**Psalm 13: 5 has one of the most powerful words in Scripture: “but.”
Why is this little word so powerful?**

“But I” is in the emphatic position – how does that benefit the meaning of this verse?

**Relate this to:
Num. 14: 15-16**

Did Moses change God’s mind here?

**Then what is the purpose of this message to God’s people?
What happened with Moses in this interchange?**

**David now moves from questioning God to claiming God’s promises, a move from fear to faith.
How did this transformation occur?**

Can this kind of transformation happen in your life of faith?

**What happens when God deals “bountifully” with you?
Ps. 116: 7**

Ps. 119: 17

Ps. 142: 7

- Psalm 13 has a basic outline: three parts.

Verses 1 and 2 express David's feeling of abandonment.

Verses 3 and 4 are a prayer in which he asks God to turn His face toward him and to answer his questions.

Verses 5 and 6 express David's restored trust in God and have a tone of rejoicing.

How many times in this short psalm does David ask, "How long?"

First of all, this is on David's heart. But what do we learn about David and about God by his insistence on this question?

Expositor's has some great insight on this psalm.

"The fourfold repetition 'how long' (vv. 1-2) emphasizes the intensity of emotions.

The threefold prayer ('look ... answer give light,' v. 3) calms the psalmist down to the point where he concludes with a two-part song in the midst of darkness (vv. 5, 6)."

"The Psalm consists of ... three groups of decreasing magnitude. A long deep sigh is followed, as from a relieved breast, by an already much more gentle and half calm prayer; and this again by the believing joy which anticipates the certainty of being answered. This song as it were casts up constantly lessening waves, until it becomes still as the sea when smooth as a mirror, and the only motion discernible at last is that of the joyous ripple of calm repose." Delitzsch

"David's circumstances haven't changed, but the Lord has changed him, and that occurred when David stopped looking at his feelings and his foes and by faith started looking to the Lord."

Warren Wiersbe

➤ APPLICATION QUESTIONS

1. How has studying these psalms this week sharpened your understanding of Who God is?

2. Go through each psalm, analyzing layer by layer. Make sure you list (1) the key words, (2) what you learn about God and (3) His message to His people.

3. Why is the fact that you are in covenant with the Lord so important?

4. "Psalm 148 refocuses our thoughts on the natural occupation of God's creatures.

We praise Him!"

Look at this quote in relation to Psalm 148 and write your findings here.

"It is a sad thing that in our fallen state men and women make one of two mistakes regarding nature. We either rape it ruthlessly for our own benefit, stripping the ground of its minerals and the surface for its wood, showing no regard for nature and its beauties at all, or else we worship it in place of God, attributing creative powers to nature and virtually deifying the dynamic within living things. In

opposition to this sad pagan error the psalmist reminds us that the animals themselves worship God.” Boice

5. For the most part the Psalms of Lament begin with a plea or cry, some psalmists are extremely beaten down. Yet by the end of the psalm, the poet has been revived and can tackle whatever may come. How did this happen?

What does this show you about how to be victorious each day?

6. How does each psalm this week relate to Psalms 1 and 2?

7. The Psalms show us the heart of God. How have you seen His heart this week?

➤ **Find a Hymn/worship song that relates to what you have seen this week.**

Good work!

You are getting a solid basis for working on the psalms. There is so much here in this type of biblical literature that we neglect. You will be rewarded for your diligence.

Enjoy this!

raise a hallelujah

<https://www.youtube.com/watch?v=awkO61T6i0k>

May “Hallelujah” become your favorite word, valiant warrior of the King!!

PSALMS OF PRAISE AND PSALMS OF LAMENT

LESSON TWO אֲשֶׁר ASHER “Blessed”

PSALMS 1-8 “DO YOU WANT GOD’S BLESSING?”

BASIC STUDY Names of God: Jehovah-Tsidkenu (Also read the Doctrine on the Righteousness of God in the Supplemental Materials if you like)

The first word of the Psalter is asher – “blessed.” It occurs throughout.

“From His original creating of His people right through to His final redeeming of them, Scripture is clear that God’s long-term purpose for them is that they should be blessed.” The Bible Speaks Today

Last week we looked at the last of the Praise Psalms and one Lament Psalm. Now we will look at the Psalms as a whole, beginning with the opening two psalms: One and Two.

The two psalms are thought to be the key to understanding the entire Psalter (name used for the Book of Psalms as a whole).

To begin this week, your goal is to visit Psalms One and Two several times in order to familiarize yourself with the themes and ideas of these short but crucial poems.

“It seems likely that this psalm was specially composed as an introduction to the whole Psalter.”
Derek Kidner

➤ Read Ps. 1 and record your first impressions here.

➤ Go to the Appendix and do your Text Analysis of Ps. 1

There are two groups of people here. Who are they?

Why would the Book of Psalms open with this particular psalm?

➤ **Read Ps. 2 and record your first impressions here.**

➤ **Go to the Appendix and do your Text Analysis of Ps. 2**

➤ **Make sure you have read the article in the Supplemental Materials on Hebrew Poetry.**

✓ **Psalms One and Two are considered the introduction to the Book of Psalms.**

In what way do these two psalms prepare you to engage with the following psalms? How do they help you keep your focus on the themes of the Psalms: thanksgiving, praise, trust, lament, enthronement, wisdom, and Messianic? (A few other types are seen throughout as well, such as, history/theology and imprecatory psalms.)

➤ **Read Ps. 3 and record your first impressions here.**

➤ **Go to the Appendix and do your Text Analysis of Ps. 3**

- ✓ This is the first psalm designated as a Psalm of David. This is also the first of the Lament Psalms in the Psalter. What does this psalm have to do with Psalms One and Two?

➤ Read Ps. 4 and record your first impressions here.

➤ Go to the Appendix and do your Text Analysis of Ps. 4

Relate this psalm to Psalms One and Two.

Which verse in this psalm did the Lord know you needed for today?

➤ NAMES OF GOD: Jehovah-Tsidkenu Ps. 4:1

Apart from the Righteousness of God imparted to us, we have no hope of dwelling in the presence of our Holy God. Read the info in the Appendix on Jehovah-Tsidkenu.

➤ Read Ps. 5 and record your first impressions here.

➤ Go to the Appendix and do your Text Analysis of Ps. 5

Is this a psalm of praise or of lament?

Relate this psalm to Psalms One and Two.

Which verse in this psalm did the Lord know you needed for today?

➤ **Read Psalm 6.**

Write your first impressions here.

➤ **Go to the Appendix and Do your Text Analysis of Psalm 6.**

Is this a psalm of praise or of lament?

Relate this psalm to Psalms One and Two.

You are going to entertain the idea that you are a preacher and you have to prepare a message. What are the message points in this psalm?

For instance, the psalmist knows to turn to the Lord for healing and grace.

- **He does not pray for the Lord to move him somewhere else, he prays for the ability to stand up under this pain.**
- **In verses 4 and 5, he speaks of death. So you learn some things about death.**

Make a list here of things you could elaborate on for a sermon message.

The reason you are pretending you are writing your own message is that this process helps you see beyond the words alone.

You are now looking into the heart of the writer. You are thinking with him as he pours out his heart to the only One Who can rescue him (and you!).

- Now you are going to read Psalm 7 and follow the same procedure.

Record here your first impressions.

- Go to the Appendix and Do your Text Analysis of Psalm 7.

What messages do you see in this psalm?

Relate this psalm to Psalms One and Two.

- Read Psalm 8.

Record here your first impressions.

- Go to the Appendix and Do your Text Analysis of Psalm 8.

Relate this psalm to Psalms One and Two.

What messages do you see in this psalm?

➤ DIGGING DEEPER

➤ PSALM ONE

Psalm One is considered a Wisdom Psalm, so why are we studying it here with the Praise and Lament Psalms?

Although this psalm is in a different category, Psalms One and Two represent the Introduction to the entire Psalter.

The concepts in these two psalms will appear throughout the Book.

The ideas contained in the first two psalms will be the rudder, steering our ship throughout our discussion of the Psalms.

So let's see what we find in Psalm One.

Psalm One, as a Wisdom Psalm, has its roots in the law.

Where do you see the law mentioned in this psalm?

Counsel, way and seat (or assembly) draw attention to the realms of thinking, believing, behaving and belonging. This shows a person's fundamental choice of allegiance and determination in how to live his/her life.

In V. 2 the "law of the Lord" stands in contrast to "the counsel of the _____."
(Verse 1)

The blessed man meditates on the Word of God.

“Meditation is not the setting apart of a special time for personal devotions, whether morning or evening, but it is the reflection on the Word of God in the course of daily activities.” Expositor’s

- Psalm 1: 3

“The happiness of the godly is likened to a tree. The tree is a familiar metaphor for wisdom itself.”
Prov. 3: 18; 11: 30; Ezek. 47: 12 Expositor’s

Compare to:

Jer. 17: 5-8

“The first psalm appropriately introduces the Book of Psalms with its pronouncement of blessing on all who respond in fidelity to the God of the covenant.” Expositor’s

- Ps. 1: 4, 5

Compare to:

Isaiah 2: 10-22

Ps. 35: 5

Is. 17: 13

Is. 29: 5

Zephaniah 2: 2

Matt. 3: 12

The person in covenant with God will be blessed and no other.
God requires faithfulness to His covenant with us.
What this means is we better know what His requirements are from His own truth – not from another book or another human being but from God Himself.
Also we better know what it means to be in covenant with Him.
As we study these psalms we will learn more and more about both understandings: what faithfulness looks like and what covenant living looks like.

Psalm 1 contrasts the two lifestyles set out in the wisdom literature and points also to Deuteronomy 30: 11-20, when Moses gave the people the choice of life or death, righteousness or wickedness, blessing or curse.

Read this Deuteronomy passage and compare to Psalm 1.

The following psalms are also wisdom psalms and have similarities to Psalm One.
34; 37; 49; 73; 111-112; 119; 127-128; 133

WORD STUDY

“know” # 3045 *yada* – a verb meaning to know, to learn, to perceive, to discern, to experience, to confess, to consider, to know people relationally, to know in the marital sense, to know how, to be skillful, to be made known, to make oneself known, relates to knowing and caring for

“God’s ‘knowledge’ is a deep commitment to, love for, and care of His own; hence the translation ‘the Lord watches over.’ As such it is an expression of His covenantal commitment.” Expositor’s

Compare use of *yada* to:

Ex. 33: 12

2 Sam. 7: 20

Ps. 139: 4

Jer. 17: 9

Hos. 5: 3

“The world always, and the church too often, is man-centered when it should be God-centered.” Bible Speaks Today

➤ **Now turn to Psalm Two.**

“Psalm 1 sings of the choice between two ways that each of us has to make; Psalm 2 unveils the cosmic confrontation which that choice reflects.”

Bible Speaks Today

Psalm Two is one of the most quoted psalms in the New Testament.
Why would you think that is true?

Heb. 1: 5

Heb. 5: 5

Look at Acts 4: 25 and see what you learn.
Also look at Acts 13: 33.

Ps. 2 is usually considered a coronation psalm.
Why would that be important as a part of the introduction of this book of praises?

- **Ps. 2: 6**

The “I” is emphatic. What does that tell you?

- Ps. 2: 7

“The Davidic king is by birth and by promise the ‘son of God.’ His commission is to make ‘the domain of Yahweh visible on earth.’ Therefore the theocratic king must respond to the interests and desires of His Father and represent the will of God to His people. The privilege of kingship lies in the relationship between God and the king.” Expositor’s

❖ Read Deut. 17: 18

See how this passage relates to Ps. 2:10-12

1 Sam. 19: 24, 25

- Ps. 2: 9

Relate to:

Rev. 2: 27

Rev. 12: 5

Rev. 19: 15

Jer. 19: 10f.

- Ps. 2: 12

This is likely a play on words: bar/ rab bar = “son” rab (“bar” spelled backwards) means “mighty one”

The end of this psalm makes clear that a judgment is coming and it will come with a ferocity never known before, so take warning.

➤ Psalm Three

This is called an evening psalm. Can you guess why?

✓ Background on this psalm.

2 Sam. 15: 1-6, 13, 14, 24, 25, 30, 31 (The entire background is 2 Sam. 15-19)

Make notes.

Selah is thought to be a time of silence for the purpose of reflection.

I imagine without reflection David would continue in his dejected attitude, but as he turns his thoughts to the Lord, he is restored.

Do you stop and reflect from time to time on what the Lord is saying to you in the Scriptures?
Pausing to talk with Him is absolutely required to grow in understanding.

Where is David's focus in the first two verses of this psalm?

Read Ps. 27: 6 and compare to Ps. 3: 3.

- Ps. 3: 4, 5

God answers David from the holy mountain from which He declared who would be king!
Go back to Ps. 2: 6 ff.

From God's mountain He had installed David as king, the ark, the symbol of the earthly throne, (2 Sam. 6: 2) and of His covenant. Absalom could not undo this!

"The confidence of the king was not in his knowledge of the future nor in the might of his forces, but in God Who had installed him as king (Ps. 2: 6)". Expositor's

The "I" in Ps. 3 verse 5 is emphatic; that means David is saying, *"I lay down and slept, I did!"* This corresponds to the *"Thou"* in verse 3. Without his eyes on the *"Thou"* the *"I slept"* would be impossible. What does this tell you?

- Ps. 3: 6 write that here.

What has happened to David?

- Ps. 3: 7, 8

"The striking of the enemies on the jaw is an expression of humiliation." Expositor's
1 Kings 22: 24

Is. 50: 6

This psalm presents Yahweh as Shield, Sustainer and Vindicator and Savior.

Yahweh is Redeemer!

➤ **Psalm Four**

Does this sound like the first time David has ever called out to God?

What have you learned about calling out to God?

***Sedeq* = “righteous” refers to Who God is.**

“Sedeq expresses the relation between God and His people. It signifies more than an absolute standard or norm. True, God is righteous in Himself; but His righteousness is expressed as He relates to His people, as a Father to His children. He has promised them His presence and victory over adverse circumstances.” Expositor’s

How does the above quote give you confidence in this evening psalm?

Ps. 4: 4

“Search your hearts” is an idiomatic translation of “speak to your hearts” and signifies thinking and planning.

Ps. 10: 6, 11, 13; Is. 47: 8

The psalmist does not ask God to remove his troubles at the end of the psalm, but he has come to realize God is his only hope of peace.

➤ **Psalm Five**

This is called a “morning psalm.” Why?

This psalm also has elements of a psalm of confidence. Where do you see that in v. 1-3?

Verse 1 has the word *hagig* – “sighing” which is a nonverbal expression of need; it comes from the root word *h-g-g* which means “to burn, to long for” – used in Ps. 39: 3

Do you burn for and long for the Lord?

✓ Perhaps our only hope relates to how desperate we are for our Lord.

In verses 4-6, what gives David hope?

Verse 7 tells us why David can enter the Lord’s house. What is his confidence?

Verse 11

What does it mean “to love His name?”

“The whole prayer finds its focus in the faith stated in the last verse.” Expositor’s

- Psalm 6 is called an individual or personal lament. Psalm 6 is the first of what some call the *penitential psalms*. In these psalms the author confesses his sin and asks God for mercy. (6, 32, 38, 51, 102, 130, 143).

In the early church, Christians would sing and read these psalms on Ash Wednesday as part of their penance for sin. Yet where do you see any confession of sins in this psalm? For that reason, it is preferred to regard this as primarily a psalm of lament.

What does David ask of the Lord in verses 1-3?

Psalm 6: 3 “soul” is *nephesh* – which denotes the whole being, there is no clear distinction made between “soul” and “body” because man suffers in his whole being

Psalm 6: 4 “lovingkindness” is *hesed* in Hebrew. This is one of the most important words in Hebrew. This word refers to God’s covenant love, His motivation for the protection, provision, paternal affection and other relationship-based sentiments He shares with His children. This is unfailing love. Without “*hesed*” we have no hope.

In verse 4, David says why he asks these things of God.
Why does David approach Almighty God for his grace, healing, rescue?

Remember, Hebrew poetry ‘rhymes’ in a different way – not in the sound of words and their endings, but in the meanings. One idea is stated and then stated again with different words. This is Hebrew poetry: repetition.

Discipline seems to be in the psalmist’s mind in the first 3 verses.
Compare these first verses with:
Prov. 3: 11-12

Ps. 103: 13-14

Heb. 12: 5-11

Rev. 3: 19

In Ps. 6: 4, what is the basis for David’s crying out to God in hope?

**Psalm 6: 5 “Sheol” Let’s do a little researching on Sheol.
Ezekiel 32: 18-32**

Ps. 9: 13

Ps. 107: 18

Matt. 16: 18

Luke 16: 19-31

Job 10: 22

Isaiah 5: 14

Prov. 27: 20; 30: 16

**Read as much of the following article as you find interesting.
SHEOL**

she'-ol (she'ol):

1. The Name:

This word is often translated in the King James Version "grave" (e.g. [Genesis 37:35](#); [1 Samuel 2:6](#); [Job 7:9](#); [14:13](#); [Psalms 6:5](#); [49:14](#); [Isaiah 14:11](#), etc.) or "hell" (e.g. [Deuteronomy 32:22](#); [Psalms 9:17](#); [18:5](#); [Isaiah 14:9](#); [Amos 9:2](#), etc.); in 3 places by "pit" ([Numbers 16:30,33](#); [Job 17:16](#)). It means really the unseen world, the state or abode of the dead, and is the equivalent of the Greek Hades, by which word it is translated in Septuagint. The English Revisers have acted somewhat inconsistently in leaving "grave" or "pit" in the historical books and putting "Sheol" in the margin, while substituting "Sheol" in the poetical writings, and putting "grave" in the margin ("hell" is retained in [Isaiah 14](#)). Compare their "Preface." The American Revisers more properly use "Sheol" throughout. The etymology of the word is uncertain. A favorite derivation is from sha'al, "to ask" (compare [Proverbs 1:12](#); [27:20](#); [30:15,16](#); [Isaiah 5:14](#); [Habakkuk 2:5](#)); others prefer the sha'al, "to be hollow." The Babylonians are said to have a similar word Sualu, though this is questioned by some.

2. The Abode of the Dead:

Into Sheol, when life is ended, the dead are gathered in their tribes and families. Hence, the expression frequently occurring in the Pentateuch, "to be gathered to one's people," "to go to one's fathers," etc. ([Genesis 15:15](#); [25:8,17](#); [49:33](#); [Numbers 20:24,28](#); [31:2](#); [Deuteronomy 32:50](#); [34:5](#)). It is figured as an under-world ([Isaiah 44:23](#); [Ezekiel 26:20](#), etc.), and is described by other terms, as "the pit" ([Job 33:24](#); [Psalms 28:1](#); [30:3](#); [Proverbs 1:12](#); [Isaiah 38:18](#), etc.), ABADDON (which see) or Destruction ([Job 26:6](#); [28:22](#); [Proverbs 15:11](#)), the place of "silence" ([Psalms 94:17](#); [115:17](#)), "the land of darkness and the shadow of death" ([Job 10:21](#)). It is, as the antithesis of the living condition, the synonym for everything that is gloomy, inert, insubstantial (the abode of Rephaim, "shades," [Job 26:5](#); [Proverbs 2:18](#); [21:16](#); [Isaiah 14:9](#); [26:14](#)). It is a "land of forgetfulness," where God's "wonders" are unknown ([Psalms 88:10-12](#)). There is no remembrance or praise of God ([Psalms 6:5](#); [88:12](#); [115:17](#), etc.). In its darkness, stillness, powerlessness, lack of knowledge and inactivity, it is a true abode of death (see DEATH); hence, is regarded by the living with shrinking, horror and dismay ([Psalms 39:13](#); [Isaiah 38:17-19](#)), though to the weary and troubled it may present the aspect of a welcome rest or sleep ([Job 3:17-22](#); [14:12](#)). The Greek idea of Hades was not dissimilar.

(1) Not a State of Unconsciousness.

Yet it would be a mistake to infer, because of these strong and sometimes poetically heightened contrasts to the world of the living, that Sheol was conceived of as absolutely a place without consciousness, or some dim remembrance of the world above. This is not the case. Necromancy rested on the idea that there was some communication between the world above and the world below ([Deuteronomy 18:11](#)); a Samuel could be summoned from the dead ([1 Samuel 28:11-15](#)); Sheol from beneath was stirred at the descent of the king of Babylon ([Isaiah 14:9](#)). The state is rather that of slumbrous semi-consciousness and enfeebled existence from which in a partial way the spirit might temporarily be aroused. Such conceptions, it need hardly be said, did not rest on revelation, but were rather the natural ideas formed of the future state, in contrast with life in the body, in the absence of revelation.

(2) Not Removed from God's Jurisdiction.

It would be yet more erroneous to speak with Dr. Charles (Eschatology, 35) of Sheol as a region "quite independent of Yahwe, and outside the sphere of His rule." "Sheol is naked before God," says Job, "and Abaddon hath no covering" ([Job 26:6](#)). "If I make my bed in Sheol," says the Psalmist, "behold thou art there" ([Psalms 139:8](#)). The wrath of Yahweh burns unto the lowest Sheol

([Deuteronomy 32:22](#)). As a rule there is little sense of moral distinctions in the Old Testament representations of Sheol, yet possibly these are not altogether wanting (on the above and others points in theology of Sheol).

(3) Relation to Immortality.

To apprehend fully the Old Testament conception of Sheol one must view it in its relation to the idea of death as something unnatural and abnormal for man; a result of sin. The believer's hope for the future, so far as this had place, was not prolonged existence in Sheol, but deliverance from it and restoration to new life in God's presence ([Job 14:13-15](#); [19:25-27](#); [Psalms 16:10,11](#); [17:15](#); [49:15](#); [73:24-26](#); see IMMORTALITY; ESCHATOLOGY OF THE OLD TESTAMENT; RESURRECTION). Dr. Charles probably goes too far in thinking of Sheol in Psalms 49 and 73 as "the future abode of the wicked only; heaven as that of the righteous" (op. cit., 74); but different destinies are clearly indicated.

3. Post-canonical Period:

There is no doubt, at all events, that in the postcanonical Jewish literature (the Apocrypha and apocalyptic writings) a very considerable development is manifest in the idea of Sheol. Distinction between good and bad in Israel is emphasized; Sheol becomes for certain classes an intermediate state between death and resurrection; for the wicked and for Gentiles it is nearly a synonym for Gehenna (hell). For the various views, with relevant literature on the whole subject, see ESCHATOLOGY OF THE NEW TESTAMENT; also DEATH; HADES; HELL, etc.

James Orr

<https://www.biblestudytools.com/dictionary/sheol/>

- Ps. 6: 6-7

Where does the psalmist seem to hear from the Lord?

List the things the psalmist feels he has lost. Have you ever lost these things?

If you have lost some of these things: sleep, sense of God's presence, your personal vigor and strength, what did you do to regain what you lost?

When the psalmist is at his lowest what does he do?

Does David wait until he senses the Lord's presence to speak to Him?

Why not?

Psalm 6 seems to divide in two parts. Where do you see the poem divide?

- Psalm 6: 8-10

What happens here? What has changed?

Ps. 6: 8 is a marked change of mood. What caused this change?

Does David ever ask the Lord to send someone to help him? Or does David see any other avenue of help, other than the Lord?

What does that say to you?

Do you look to your bank account to save you or your education or your spouse or your friends?
Is there any person or thing to whom you turn when in distress?

If there is, confess it as sin. You have one Redeemer, one Savior, one Hero in your life; there is no room for another.

“Psalm 6 puts into words the traumatic experience of one servant of God, and it has been preserved for others to make it their own.” J.A. Motyer

Do you consider this psalm your own? Does it resonate with you?

How?

Victor or Victim

Instead of lament there is a renewal of strength by which the psalmist proclaims to the enemies that the Lord has been victorious in him and he is no longer going to be a victim. The transition from lament to a note of victory is not uncommon in the Psalms.

➤ Psalm 7

"The situational aspect gives way to an eschatological dimension in David's expectation that the Lord will rule over the nations. When the rule of God is established, the righteous will no longer be harassed by the wicked." Expositor's

One day Christ will rule over the nations and justice and righteousness will be on this earth.

Look at:

2 Thess. 1: 5-10

- Psalm 7: 1, 2

In these two short verses, David calls on his covenant God, on Whose promises David stands.

Also look at:

Ps. 31: 1, 15

Psalm 71: 1

- Psalm 7: 3-5

This is considered an oath of innocence which was a serious statement before the Lord because the Lord knew without a doubt if he indeed was innocent.

What did David say should happen to him if he was guilty?

- Psalm 7: 6-11

Relate to:

Revelation 11: 15-18

Rev. 12: 10-12

Rev. 16: 5-7

Rev. 18: 1-20 (Or if you want the shorter version, 9-10)

Rev. 19: 1-8

WORD STUDY

“justice” – mishpat

- **Psalm 7: 6**

When the psalmist asks God to “Arise, O LORD, in Your anger.” What exactly is he asking of God?

Psalm 7: 8

David here appeals to God’s sense of justice and integrity. Where do you see that?

❖ LIST

In this one psalm, list the names or roles you see God taking on for the sake of His people. List what you see and where (which verse) depicts God in this particular way.

God is our Refuge – verse 1

God is my Deliverer – verse 1

- Psalm 7: 9

Relate to:

Psalm 140: 13

- Psalm 7: 10

Relate to:

Ps. 105: 1, 3

Ps. 113: 1-3

What do you find out about God as a Judge?

- Psalm 7: 12-16

What is the pressing need of man?

- Psalm 7: 17

“Elyon” is God Most High

Relate to:

Psalm 44: 8

Ps. 48: 10

Ps. 52: 9

What characteristic of God do you hear about most in this psalm?

What does that characteristic have to do with His being our Covenant God?

Ps. 54: 6

The Name of the LORD is the solemn guarantee based on covenant that He will fulfill all His many promises.

“Praise unites all creation together in a sublime act of submission, love, and adoration of the Creator-King-Redeemer, Whose name is Yahweh.” Expositor’s

➤ Psalm 8

“This psalm is an unsurpassed example of what a hymn should be, celebrating as it does the glory and grace of God, rehearsing Who He is and what He has done, and relating us and our world to Him; all with a masterly economy of words, and in a spirit of mingled joy and awe.” Derek Kidner

Compare Ps. 8: 1, 2 to:

Ps. 57: 5

Ps. 148: 13

Matt. 21: 16

1 Cor. 1: 27

Ps. 118: 14

LORD Yahweh, name for our covenant God

Lord Adonai, name denoting master, authority, lord

What does it mean to you that if you have any rule, power, authority, power, it is because God has given you that role and He has His own purposes?

What perspective does that give you on you being in charge of your day?

Go back to your Text Analysis and make sure you have marked the key words: splendor, majesty and strength.

Also make sure you have noted (preferably in the righthand column area) what you learn about God and specifically His power.

- **Ps. 8: 3**

This verse says, “When I consider Your heavens, the work of Your fingers ...”

Do you frequently consider the Lord’s heavens?

STOP

Go outside right now and speak to God about His heavens.

Write here what He says to you.

Here is what I wrote as I did this assignment:

“Oh Lord, I tried to listen as You told me where to walk. As I continued walking and looking into the sky, I followed the path and as the house receded and the sky became more in focus, there was the sun, a blaze of glory!!! What a sight!

I could have missed it!

Thank You for that glimpse of majesty and splendor!”

What Is Man?

Compare Ps. 8 to:

Isaiah 40: 26ff

Heb. 2: 6-8

- Ps. 8: 4

“Man” = *enosh* a poetic word for man in his frail human existence (also Ps. 9: 20)

The dignity of man is a gift from God and requires a relationship of responsibility as well as a response of praise to the good Creator.

“God shows (in Isaiah 40: 26ff) that the right inference from His ordered heavens is not His remoteness but His eye for detail; and adds in Is. 45: 18 and 51: 16 that He planned no meaningless and empty universe, but a home for His family.” Kidner

- Ps. 8: 5

God has crowned man with glory and majesty.

Do you feel crowned with glory and majesty? Why or why not?

- Ps. 8: 6

Over what does Christ rule?

1 Cor. 15: 27

Eph. 1: 22

As His heir and ambassador, over what do you rule?

- Ps. 8: 3-8

Key words: man, underline the action words (verbs, i.e., “have made,” “have put”)

Make sure you have marked these in your Text Analysis.

- **Ps. 8: 8**

Did you know there are paths of the seas?

Currents that are steady and reliable –

What does that tell you about the Creator of this world and the Creator of every minute of your life today?

- **Ps. 8: 9**

This verse stands alone ... and it should.

Ps. 8 begins and ends with O LORD, our Lord. O Yahweh, our Adonai.

Compare to Ps. 110: 1 – a royal psalm and the Old Testament verse most repeated in the New Testament.

The Lord is intent that you know Him as He truly is – Lord, Ruler, King, Sovereign of all – including you!

What does God's Sovereignty give you?

Does His sovereignty take anything from you?

Lots of work this week! Good job!!!

Now you have a very solid basis for the understanding of the Book of Psalms!

➤ **APPLICATION QUESTIONS**

1. **How has studying these psalms this week sharpened your understanding of Who God is?**

2. Go through each psalm, analyzing layer by layer. Make sure you list (1) the key words, (2) what you learn about God and (3) His message to His people.

Use your Text Analysis for this.

3. "The imagery of the first psalm portrays the wise person as successful because God is with him." VanGeremen

Consider this quote and relate it to your own relationship with the Lord.

Do you consider yourself a successful person? Do you consider yourself a wise person?

Do you sense that God is with you?

On what do you base your responses?

4. Let's talk about "the fool." Psalm 1

What to you is wisdom? Who is a wise person you know?

What is a fool?

Relate to the "senseless man" in Ps. 92: 5, 6

"The fool is variously referred to as 'the wicked,' 'senseless,' 'mockers,' 'arrogant,' and 'enemy.' The fool lives without mystery, without a sense of awe and without accountability. How great are your works, O LORD, how profound your thoughts! The senseless man does not know, fools do not understand." Expositor's

What would life be without mystery and awe?

What does mystery and awe have to do with wisdom?

5. Psalm Two is a psalm of the King, the Messianic King, yet it is crucial to the opening of the Psalter. A focus on both the Messianic King and His kingdom is the foundation of the Psalms as a whole. Psalm One teaches us the choice we have: to be blessed or to be cursed.

Then Psalm Two teaches us more about our King.

What have you learned from these two psalms that gives you better insight on your King and on yourself as His subject?

6. Psalm 5 refers to God's lovingkindness in v. 7. How has His *hesed* (unfailing love, covenant love) changed your life?

7. Psalm 6 expresses great weariness and despair.

What do you do when you despair or you are very weary?

Has this psalm shown you a better way of overcoming whatever you face?
What are you going to do about it next time you feel defeated?

8. Psalm 7 refers to God as a refuge. In what way is God your refuge?

9. The Psalms show us the heart of God. How have you seen His heart this week?

➤ Find a Hymn/worship song that relates to what you have seen this week.

NOTES ON SHEOL

What is the difference between Sheol, Hades, Hell, the lake of fire, Paradise, and Abraham's bosom?

<https://www.gotquestions.net/Printer/sheol-hades-hell-PF.html>

Question: "What is the difference between Sheol, Hades, Hell, the lake of fire, Paradise, and Abraham's bosom?"

Answer: The different terms used in the Bible for heaven and hell—sheol, hades, gehenna, [the lake of fire](#), paradise, and [Abraham’s bosom](#)—are the subject of much debate and can be confusing.

The word *paradise* is used as a synonym for *heaven* ([2 Corinthians 12:3-4](#); [Revelation 2:7](#)). When Jesus was dying on the cross and one of the thieves being crucified with Him asked Him for mercy, Jesus replied, “I tell you the truth, today you will be with me in paradise” ([Luke 23:43](#)). Jesus knew that His death was imminent and that He would soon be in heaven with His Father. Therefore, Jesus used *paradise* as a synonym for *heaven*, and the word has come to be associated with any place of ideal loveliness and delight.

Abraham’s bosom is referred to only once in the Bible—in the story of Lazarus and the rich man ([Luke 16:19-31](#)). *Abraham’s bosom* was used in the Talmud as a synonym for *heaven*. The image in the story is of Lazarus reclining at a table leaning on Abraham’s breast—as John leaned on Jesus’ breast at the Last Supper—at the heavenly banquet. The point of the story is that wicked men will see the righteous in a happy state, while they themselves are in torment, and that a “great gulf” that can never be spanned exists between them ([Luke 16:26](#)). Abraham’s bosom is obviously a place of peace, rest, and joy—in other words, paradise.

In the Hebrew Scriptures, the word used to describe the realm of the dead is *sheol*. It simply means “the place of the dead” or “the place of departed souls/spirits.” The New Testament Greek equivalent to *sheol* is *hades*, which is also a general reference to “the place of the dead.” The Greek word *gehenna* is used in the New Testament for “hell” and is derived from the Hebrew word *hinnom*. Other Scriptures in the New Testament indicated that sheol/hades is a temporary place where souls are kept as they await the final resurrection. The souls of the righteous, at death, go directly into the presence of God—the part of sheol called “heaven,” “paradise,” or “Abraham’s bosom” ([Luke 23:43](#); [2 Corinthians 5:8](#); [Philippians 1:23](#)).

The lake of fire, mentioned only in [Revelation 19:20](#) and [20:10, 14-15](#), is the final hell, the place of eternal punishment for all unrepentant rebels, both angelic and human ([Matthew 25:41](#)). It is described as a place of burning sulfur, and those in it experience eternal, unspeakable agony of an unrelenting nature ([Luke 16:24](#); [Mark 9:45-46](#)). Those who have rejected Christ and are in the temporary abode of the dead in hades/sheol have the lake of fire as their final destination.

But those whose names are written in the [Lamb’s book of life](#) should have no fear of this terrible fate. By faith in Christ and His blood shed on the cross for our sins, we are destined to live eternally in the presence of God.

PSALMS OF PRAISE AND PSALMS OF LAMENT

LESSON THREE “Are You Fascinated By Your Creator God?”

PSALMS 19, 22, 24, 25, 33, 39

BASIC STUDY Names of God: Elohim

You have studied several psalms now, both praise and lament.

Remember there are other categories of psalms: thanksgiving, royal, confidence (trust), wisdom, messianic, and imprecatory.

Within the praise psalms, there are psalms which extol the Lord as Creator, as All Powerful, As Lord of History, as Lord of His Covenant People, the Zion Songs.

What have you seen of God so far in the study of the Psalms of Praise and Lament?

Now for one of the most beautiful psalms of all – Psalm 19.

This psalm crosses many genres. This is a praise psalm, a wisdom psalm, and a psalm that points to God as Creator.

➤ **Read Psalm 19 and write your first impressions here.**

➤ **Go to the Appendix and do your Text Analysis of Psalm 19.**

Now for one of the most important psalms ever!

➤ **Psalm 22**

Read this psalm and write your first impressions.

➤ **Go to the Appendix and Do your Text Analysis of Psalm 22.**

You are going to entertain the idea that you are a preacher and you have to prepare a message. Now read each paragraph and draw from it the messages that you see.

What are the message points in this psalm?

Imagine Jesus as a young child and a young man reading this psalm. How would it affect Him?

➤ **Psalm 25 Read this psalm.**

Psalm 25 is considered a lament psalm, but can you see another style within this psalm that would also categorize it another way?

Some see Psalm 25 as a psalm of confidence. What would cause them to think that? Where do you see the psalmist expressing his trust in the Lord?

➤ **Go to the Appendix and do your Text Analysis of Psalm 25.**

➤ **Read Psalm 33 and record here your first impressions.**

➤ **Go to the Appendix and Do your Text Analysis of Psalm 33.**

Go through Psalm 33 and find your messages in this psalm.

Back to the lament psalms.

➤ **Read Psalm 39 and record your first impressions here.**

➤ **Do your Text Analysis of Psalm 39.**

To end the week, we will look at a praise psalm that should lift your soul!

- **Read Psalm 24 and record your first impressions here.**

- **Do your Text Analysis of Ps. 24.**

- **GO TO THE APPLICATION QUESTIONS IF YOU ARE NOT DOING DIGGING DEEPER**

- **DIGGING DEEPER**

Psalm 19 is an absolute joy of discovery! So enjoy your time digging into the treasure box!

**This psalm seems to be divided in two major parts. Do you see where the division is?
Mark that here.**

- **Ps. 19: 1-6 is focused on what?**

Verses 7-14 develop what theme?

**Go back to the first six verses of this psalm.
Make sure you have marked the key words concerning speech/declaring/telling/voice.
What do you learn about God?**

Any other things you learn by observing these particular words?

While the key words may point to speech, what is the topic of these verses? What is the psalmist trying to convey?

Verses 7-14

What are the key words here?

Make a chart on what you learn about: God and Man. (Make sure to note the verse where you gain this information.)

GOD

MAN

What is the relationship between praising God and His Word?

What is the effect of praising God and His Word?

"In verse 7, we have an abrupt change of subject from God's creation to God's law. However, both creation and law are God's self-disclosure to humanity. The law gives us a more specific understanding of it." Tyndale Bible Commentary

- Ps. 19: 7-12

Which of these qualities of God's word, precepts, commandments, etc., is most precious to you right now? And why?

- Ps. 19: 9

Why does the fear of the Lord have a cleansing effect?

- Ps. 19: 10

"Gold is only for the body and the concerns of time; but grace is for the soul and the concerns of eternity." Matthew Henry

- Ps. 19: 11, 13

How is the person of the Lord referred to here?

What actions describe this person?

- Ps. 19: 14

"Let the words of my mouth and the meditation of my heart, be acceptable in Your sight ..."

"Acceptable" – rason = pleasure, delight, desire, will, favor, acceptance; used to describe the offering of sacrifices by the worshiper to the Lord

"God's acceptance of properly offered, literal sacrifices" MacArthur

Relate Ps. 19 to the following verses:

Rom. 1: 19, 20

Ps. 139: 12 to Ps. 19: 2

Rom. 10: 18 to Ps. 19: 4

Ps. 104: 2 to Ps. 19: 4

Ps. 119: 14 to Ps. 19: 8

Ps. 119: 103 to Ps. 19: 10

Ps. 18: 2 to Ps. 19:14

Try to memorize Ps. 19: 1,2, 7, 8

Remember Ps. 119: 11

There is a connection between committing God's Word to memory and not _____
.

Now make another chart: this one is the description of the Word and what the Word does.

DESCRIPTIONS OF THE WORD

Perfect

WHAT THE WORD DOES

restores the soul

Psalm 19, among other passages, is a strong statement regarding **general and special revelation**.

Throughout the article below, please note references in particular to Rom. 1: 19, 20 and Heb. 1: 1,2.

Article 2 of the Belgic Confession (on the means by which we know God) states the distinction in the following words:

We know Him by two means: First, by the creation, preservation, and government of the universe; which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to *see clearly the invisible things of God, even his everlasting power and divinity*, as the apostle Paul says in Romans 1:20. All which things are sufficient to convince men and leave them without excuse.

Second, He makes Himself more clearly and fully known to us by His holy and divine Word, that is to say, as far as is necessary for us to know in this life, to His glory and our salvation.

This distinction between general and special revelation focuses more on the extent and purpose of revelation. General revelation is referred to as “general” revelation because it has a general content and is revealed to a general audience. Through general revelation to all men, God

communicates His existence, His power, and His glory, such that men are left without excuse.

A further distinction that must be made is the distinction between immediate and mediate general revelation. Immediate general revelation occurs without an intermediating agency. Mediate general revelation occurs through an intermediating agency. John Calvin described immediate general revelation in his *Institutes of the Christian Religion*:

There is within the human mind, and indeed by natural instinct, an awareness of divinity [*divinitatis sensum*]. This we take to be beyond controversy. To prevent anyone from taking refuge in the pretense of ignorance, God himself has implanted in all men a certain understanding of his divine majesty (I.3.1).

In other words, God has revealed himself by directly implanting knowledge about Himself in all men. In a later chapter, Calvin described the mediate general revelation that God accomplishes through His created works:

The final goal of the blessed life, moreover, rests in the knowledge of God [cf. John 17:3]. Lest anyone, then, be excluded from access to happiness, he not only sowed in men's minds that seed of religion of which we have spoken but revealed himself and daily discloses himself in the whole workmanship of the universe. As a consequence, men cannot open their eyes without being compelled to see him (*Institutes*, I.5.1).

God, then, reveals Himself through His works. Here, Calvin is simply restating what the Psalmist said in Psalm 19:1–2.

The heavens declare the glory of God,
and the sky above proclaims his handiwork.

Day to day pours out speech,
and night to night reveals knowledge.

The Apostle Paul elaborates on the same idea in Romans 1:19–20.

For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

As John Murray explains, “We must not tone down the teaching of the apostle in this passage. It is a clear declaration to the effect that the visible creation as God’s handiwork makes manifest the invisible perfections of God as its Creator, that from the things which are perceptible to the senses cognition of these invisible perfections is derived, and that thus a clear apprehension of God’s perfections may be gained from his observable handiwork.”

Special Revelation

General revelation, whether immediate or mediate, is directed to all men. It is, however, “not sufficient to give that knowledge of God, and of His will, which is necessary unto salvation” (*Westminster Confession of Faith*, I.1). General revelation does not reveal Jesus Christ or His work of redemption for sinners. Thus there is a need for what is called “special revelation.” Special revelation is the revelation of the way of salvation.

One of the most important biblical texts describing God's special revelation is found in Hebrews 1:1–2, which reads:

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

In times past, before the completion of Scripture, God revealed His redemptive work through the prophets by means of dreams, visions, and theophanies. But now, special revelation has received its permanent form in the Scriptures of the Old and New Testaments (WCF I.1).

<https://www.ligonier.org/blog/general-and-special-revelation-reformed-approach-science-and-scripture/>

“There are two excellent books which the great God has published for the instruction and edification of the children of men; this psalm treats of them both and recommends them both to our diligent study.”

Matthew Henry here refers to both the glories of nature and the truths of His revealed Word.

Psalm 22

This is one of the most influential and momentous psalms of all!

It is also called, “The Deer of the Dawn.” Probably a reference to the tune used to accompany this poem in song.

What type of psalm is this?

How does this masterpiece of a psalm relate to Ps. 1 and 2?

“Psalms 22, 23, 24 form a trilogy on Christ the Shepherd. In 22, the Good Shepherd dies for the sheep (John 10: 1-18); in 23, the Great Shepherd lives for the sheep and cares for them (Heb. 13: 20-21); and in 24, the Chief Shepherd returns in glory to reward His sheep for their service (1 Pet. 5: 4).”

“Numerous quotations from the psalm in the four Gospels, as well as Hebrews 2: 10-12, indicate that this is a Messianic psalm.”

Warren Wiersbe

Read Acts 2: 29, 30

How is David referred to here?

David as a prophet of God, without knowing anything at all about crucifixion, has described accurately the procedure of the death of a victim of this cruel punishment. This form of execution would not visit Israel for 1, 000 years!

The study of this psalm could include over 100 cross references because it is acknowledged so frequently. But, of course, we cannot look at that many verses.

So if your favorite is not included, I apologize!

Relate the following verses to Ps. 22: Choose five to write about but read all of them.

Ps. 69: 9

Is. 49: 7

Is. 52: 14

Is. 50: 6

Is. 53: 3

Rom. 15: 3

Matt. 27: 35, 39, 43, 46

Mark 15: 29, 34

Luke 23: 34

Luke 23: 35, 36

Acts 4: 23-28

2 Thes. 1: 9

What happens in Ps. 22 verse 22?

Read Heb. 2: 11-12 and see if it sheds any light.

In the following verses we hear “the voice of Jesus” as He begins to speak of the glorious kingdom for which He is willing to die.

Compare this passage to:

Is. 25: 6-9

Matt. 8: 10-12

Luke 13: 29

How does this psalm end? What are the last words?

Look at: John 19: 30
WOW!

➤ **Psalm 25**

This is another lament and it is also an acrostic psalm.

What is an acrostic poem? (Look in the Supplemental Materials in the Terms section.)

Although this is a lament, how does the psalmist begin his psalm?

Ps. 25: 4-7

On what does the writer focus as he is in distress?

Verse 6 – *“Remembrance is more than a cognitive act; it implies an action.”* Longman
So when God remembers us, what does this mean?

When we remember the Lord, what does this mean?

- Ps. 25: 8-11

What do you learn from Ps. 16: 11 that will help interpret this passage?

What do you learn about the Lord’s plans and having great confidence in what He is doing in your life?

WORD STUDY

Berit = “covenant” in verse 10. The covenant theme runs throughout the Psalms.

Why would you think the Lord wants the truth of covenant to be clearly declared in the Book concerned with sharing His heart?

Hesed in verse 10. This term pops up a lot in the psalms; what do you think the writer wants us to know about *hesed*?

Emet in verse 10 – “faithful, truth”

How can you follow the Lord without holding faithfulness and truth in highest regard?

- Ps. 25: 12

Is it appropriate to “fear” the Lord? Explain your answer.

Beginning with verse 15, list here all the describing words concerning the psalmist.

v. 15 – he is in danger

v. 16 He is lonely

➤ Psalm 39

What is the condition of the psalmist in v. 1-6?

As he speaks to the Lord, what does he learn apparently?

“While some laments display an angry or bitter tone, this one is reflective and pleading... This individual lament shares terminology and interests with the wisdom tradition.” Tyndale

The psalmist refrains from speaking, most likely to avoid stepping into sin.
Have you ever felt it was best NOT to talk, but to wait on the Lord?

WORD STUDY

- Ps. 39: 5

“handbreath” # 2947 *taphah* used to indicate a small lineal measurement, the shortness and swiftness of the days of life

“Vanity” # 1892 *hebel* a noun which refers to emptiness, vanity, meaninglessness; idols
This word is used quite a lot in Ecclesiastes.

The Selah comes here, so pause for reflection on these words.

Write here what the Lord shows you as you reflect.

- Ps. 39: 7 is considered the central verse in the psalm and the turning point.

Why is it considered so?

✓ Psalm 39 shows us that it is not how long we live but how well we live.

PRAISE PSALMS: 24, 33

➤ Psalm 24

Questions are asked in verses: 3, 8, 10.

This psalm was most likely an antiphonal psalm, meaning the people and the leader respond to each other.

“The final stanza describes a dialog between a priest attending the ark of the covenant at the head of the victorious Israelite army as it returns to the sanctuary in Jerusalem and a priest at the gates of Jerusalem or the temple precincts.” Tyndale

Possibly this was written as the ark of the covenant was brought back into Jerusalem.

Look at: 2 Sam. 6

This hymn was sung in Herod’s temple each Sunday.

The Christian Church has assigned this psalm to be read on Ascension Day, the fortieth day after Easter. Wiersbe

This psalm is similar to Ps. 15; take a look at this psalm.

Selah occurs at the end of v. 6.

What do you think you are to consider during this time of silence?

“The idiom of ‘the face of God’ refers to God’s intimate presence, which at the time of the psalm was encountered most dramatically in the sanctuary where God chose to make His presence manifest.” Tyndale

- Ps. 24: 7- 10

There is another Selah here.

Reflect on what it means to worship the King of glory.

What does that mean to you personally?

“Lifting the head denotes joy and celebration.” Tyndale

As we read Ps. 24, we should be encouraged that our God continues to fight for us even in the midst of the turmoil surrounding us today.

➤ **Psalm 33**

This is called a Praise Hymn and a Lord of History Psalm. It can also be called a Victory Hymn.

Why do you think it is called a “Lord of History” Psalm?

What are the key words you see in this psalm?

- ✓ The verbs in this psalm are plural which tells us this is for the whole believing community.

What do you learn about worship in this psalm?

Four stanzas in this poem.

- Stanza One shows you the heart of God.

What does God value?

How much of God’s work is done in faithfulness?

- ❖ **STOP RIGHT NOW AND THANK HIM THAT ALL HIS WORK IN YOUR LIFE HAS BEEN DONE IN FAITHFULNESS.**

He has never let you down – He has never failed you. If there is something in your life you resent God for or do not trust Him for, confess that resentment or lack of faith as sin.

Then watch the bondage of your heart melt as you yield to Him.

Then and only then can you truly praise Him!

- **Stanza Two**

What are the key words?

What event does the writer focus on here?

How are the people to respond to this knowledge of the Lord (v. 8)?

Why do so many psalms speak of God as Creator?

Ps. 19: 1, 2

Ps. 89: 11

Ps. 104: 5-14

Ps. 136: 6

Ps. 148: 1-7

Job 38: 3-11

- **Stanza Three**

What are the key words here?

Contrast God in heaven/Man on earth

From where does true victory come?

- **Stanza Four**

What are the key words here?

Keep in mind, this is a Praise Psalm/Lord of History Psalm. What is the writer wanting to leave you with here at the end of the psalm?

Make sure as you do your Text Analysis on Ps. 33 that you mark on the righthand side all that you see about Who God is.

Where do you see the power of God in this psalm?

Where do you see the world's power which fails? For instance, v. 10 – plans of people, v. 16 a mighty army

Beginning with verse 6, much is mentioned of God as Creator.
Why is this crucial to the Victory of believers?

Ps. 33: 6 “by the breath of His mouth” may refer to the Holy Spirit of God since “breath” and “spirit” are the same Hebrew word: *ruach* # 7307

Heb. 1: 3

2 Pet. 3: 5-7

What response are we to have to the Lord's greatness? Verse 8

Ps. 33: 20-22

“Because they had worshiped the Lord, they had peace in their hearts and could quietly wait for Him to work.” Wiersbe

What does this quote say to you where you are right now?

Write here the thing that robs you of sleep. Write it here and leave it with the Lord as you worship Him!

What does this psalm teach you about praising God?

What does the contrast between the power of God and the power of man teach you that will affect your day today?

➤ **APPLICATION QUESTIONS**

1. How has studying these psalms this week sharpened your understanding of Who God is?

**2. Go through each psalm, analyzing layer by layer. Make sure you list (1) the key words, (2) what you learn about God and (3) His message to His people.
Use your Text Analysis for this.**

3. Why is the fact that you are in covenant with the Lord so important?

What did you learn about *hesed* (God's unfailing covenant love) this week?

Ps. 33: 5, 18, 22

4. For the most part the Psalms of Lament begin with a plea or cry, some psalmists are extremely beaten down. Yet by the end of the psalm, the poet has been revived and can tackle whatever may come. How did this happen?

What does this show you about how to be victorious each day?

5. How does each psalm this week relate to Psalms 1 and 2?

6. The Psalms show us the heart of God. How have you seen His heart this week?

- Find a Hymn/worship song that relates to what you have seen this week.

PSALMS OF PRAISE AND PSALM OF LAMENT

LESSON FOUR “Does Your Soul Thirst For the Living God?” Ps. 42: 2

Psalms 41, 42, 43, 46, 48, 51

BASIC STUDY Names of God: El Elyon

“The phrase ‘blessed is’ begins and closes the first Book of Psalms. (1: 1; 41: 1) It forms a magnificent envelope structure, enclosing forty-one psalms, representative of the literary variety of the Psalms: lament, prayer, praise, confidence, wisdom, Zion song, and affirmation of Yahweh’s kingship.”

Expositor’s

We will start with the Lament psalms this week: 41, 42, 43, 51.

- Read Psalm 41 and write your first impressions here.

- Go to the Appendix and do your Text Analysis on Ps. 41.

- Read Psalm 42 and write your first impressions here.
 - ✓ Ps. 42 marks the beginning of Book 2 of the Psalter.

- Go to the Appendix and do your Text Analysis on Ps. 42.

Note: sometimes Books 2 and 3 are referred to as the Elohist Psalter because God is named in these psalms primarily as Elohim.

In this portion of the psalms, *“God (Elohim) occurs 200 times, while Yahweh (LORD) occurs 44 times. In comparison, Book 1 uses Yahweh 278 times and Elohim 15, while Books 4 and 5 use Yahweh 339 times and Elohim 9.”* Michael Goulder

➤ **Read Psalm 43 and write your first impressions here.**

➤ **Go to the Appendix and do your Text Analysis on Ps. 43.**

➤ **Read Psalm 51 and write your first impressions here.**

➤ **Go to the Appendix and do your Text Analysis on Ps. 51.**

Now for some of the Praise Psalms!

➤ **Read Psalm 46 and write your first impressions here.**

Read the info on the Names of God: El Elyon – Most High God

· Hebrew Names of God ·

אל עליון

EL ELYON - THE MOST HIGH GOD

- Go to the Appendix and do your Text Analysis on Ps. 46.

Make sure you note everything you learn about God and His city. The city of God is one of the great themes of the Old Testament.

- Read Psalm 48 and write your first impressions here.

- Go to the Appendix and do your Text Analysis on Ps. 48.

- Go to the Application Questions if you are not doing Digging Deeper.

- DIGGING DEEPER

Psalm 41

This psalm marks the end of the first book of the Psalter.
So how does it begin and end?

There are three psalms in Book One which begin with the idea of who is blessed: Psalms 1, 32 and 41. Thus Book One both opens and closes with “blessed.”

The five Books of the Psalter close with a doxology: Pss. 72: 18; 89: 52; 106: 48; 150: 6

- Ps. 41: 4

The “I” is emphatic.

“As for me, I said ...” Note what the writer said. Remember he is drawing emphasis to his particular actions and attitudes. He is not running away from the tremendous responsibility he has to be his own faithful follower of the LORD.

What does this teach you?

- Ps. 41: 4, 10

Note that the psalmist does not respond to the accusations of the enemies but wholeheartedly trusts in the Lord and in His promise to protect him against his enemies as his covenant Lord.

- Ps. 41: 12

Again here, “I” is emphatic. What does that tell you?

- Ps. 41: 7, 8

“A wicked thing is poured out upon him,” is actually translated, “a thing of Belial,” which suggests a moral evil. This involves the possibility of slandering David with a vague accusation.

Also this is likely a poem which references 2 Sam. 16: 15-17: 23. Reading this passage would help in understanding the dilemma in which David finds himself.

How does this psalm end?

Why is that important?

While *asher* is the word for “blessed” in Ps. 1: 1; 41: 1, the word for “blessed” is *baruk* in Ps. 41: 13.

Asher is # 835 “This Hebrew word is always used to refer to people and is never used of God.”

Baruk is # 1288 God or man may use this verb; this comes from the verb which means “to kneel.” God used this verb in Gen. 12: 3

Blessing God is:

Ps. 34: 1

Ps. 63: 4

Ps. 89: 52

Ps. 106: 48

An outbreak of praise is how the first book of the Psalter ends. In fact, praise is how each of the five books of the Psalter ends.

Why is that important?

This poem is in chiastic structure.

It forms an X.

Verses 1-3 relate to verses 11-12 The beginning tells us who the Lord will bless.

The ending tells us God has blessed the writer.

Verse 4 corresponds to verse 10. These are both prayers for mercy.

Verses 5-9 The psalmist is disturbed over the malice of his enemies more than his own disease.

So what you have is:

A
B
C
B'
A'

This is the chiastic structure. The poem ends not only with emotion and praise but with a strong testimony to the beauty and art of lifting our voices to God.

➤ Psalms 42 and 43 are seen as a unit by most scholars.

We now come to the Psalms of the Sons of Korah. The Sons of Korah seem to have formed a guild of musicians, who composed or edited the psalms here in Book II of the Psalter. Their ancestors had a checkered past (Num. 16) but they rose above it and became respected leaders in worship. If you want to do further research on these leaders of worship, look at: Num. 26: 10ff.; 1 Chron. 6: 16ff.; 2 Chron. 20: 19

Ps. 42: 1 What appears to grieve the writer?

✓ This is most likely the lament of a temple singer exiled in the north.

Ps. 42: 1 provides us with a lovely picture of just how much the psalmist longs and yearns for his God.

Can you think of another example of a desperate creature who longs for something?

This exercise will give you added insight into what it means to yearn for the Lord.

Read Ps. 36: 8, 9 and relate to this psalm. Read all and write notes on 5.

Jer. 2: 13

Jer. 14: 1-9

Jer. 17: 13

John 4: 10

John 7: 37, 38

Rev. 21: 6

Rev. 22: 1, 17

Ps. 42 gives us some insight into the inner life of the believer.

What insight does it give you for your inner life?

{That is the purpose of studying these psalms.}

Ps. 42: 8

What does the writer discover here?

What puts him back on track?

The structure of this psalm is built around questions.

Note the questions throughout this psalm.

Also make sure you note how the writer resolves his questions.

What do Ps. 42 and 43 teach you about asking God questions?

You are going to entertain the idea that you are a preacher and you have to prepare a message.

Now read each paragraph and draw from it the messages that you see.

What are the message points in this psalm?

➤ Psalm 43

- Ps. 43: 3

Emet = truth, faithfulness; the “truth” (*emet*) of God is the expression of His covenantal fidelity

- Ps. 43: 5

“The refrain returns to the conflict between faith and doubt, to the contrast between the present and the future, and to the hope that ‘I will yet praise Him.’” Expositor’s

➤ Psalm 46 A Song of Zion/ A Praise Hymn

Other Songs of Zion are: 48; 76; 84; 87; 122

“At the center of Zion theology is Yahweh, the Divine Warrior-King, Whose kingdom extends to all creation. (Ps. 99: 2) The Zion theology-eschatology inspires God’s people with adoration, joy, hope, and commitment to the Great King. The Zion theology inspires them with a vision of the kingdom-to-come.” Expositor’s

Regardless of what happens here and now, the covenant believer finds hope, peace and rest in the truth of Ps. 91: 1. Write that verse here.

This Song (Ps. 46) in particular comments on the ever-present nature of our relationship with the Lord.

Look at verses: 1, 7, 11 and note here what you learn.

Compare to Ex. 3: 12

God is their strength

Ps. 29: 11

Ps. 68: 35

Ps. 71: 7

God is their refuge

Ps. 61: 3

Ps. 62: 7, 8

Ps. 73: 28

Ps. 91: 2

In reading these verses about God being our refuge, our strength and our very present Lord, what is your response to Him?

Ps. 46: 8-10

"The tone changes from hymnic prose to prophetic prose." Now the confidence in Yahweh has risen to such levels that the people are looking to the future kingdom established upon the earth.

Compare this with:

Is. 2: 4

Ezek. 39: 9

Micah 4: 3

Zech. 9: 10

- Ps. 46: 10

"Cease striving" #7503 *raphah* = to relax, to cease, to desist, to let go, to forsake

It resembles the command to another raging sea: "Peace be still!" Matt. 8: 26; Mark 4: 35-41; Luke 8: 22-25

God is proclaimed in His ascendancy in one sphere after another.

Verses 1-3 showcase His power over nature

Verses 4-7 demonstrate His authority over the attackers of His city

Verses 8-11 exalt the Lord as King over the whole warring world

Look at the command. What does the psalmist tell you to do?

“Come, behold the works of the Lord ...”

This is what you are doing as you study His Word. Do not miss that truth. Give yourself time to soak up the mystery of seeing, beholding the handiwork of Almighty God!

➤ **Psalm 48. OUR LORD IS JEHOVAH SHAMMAH -the Lord Who is There**

The emphasis in Ps. 46 is on exhortation, confidence and perseverance.

This psalm, 48, stresses the declaration that God is Great and He is in the presence of His people!

Ps. 48: 2 mentions the “north” zaphon. This was a jab at the Canaanites around the people. They worshiped a false god who supposedly lived in the north (Zaphon). Much like the Mount Olympus of the Greek gods, these people thought their gods lived on Mt. Zaphon. Deity was thought to reside in the North.

But the One true God has chosen Mount Zion as His dwelling place right among His people. His mountain is in the city of Jerusalem where He has commanded His people to worship Him at His temple.

Look at:

Is. 14: 13

➤ **Psalm 51**

“Be gracious to me, O God, according to Your lovingkindness ...” Ps. 51: 1

“Lovingkindness” (*hesed*) is our only hope. We are in covenant with God because of His lovingkindness and that alone. David knew this.

This is a lament psalm but also a penitential psalm, expressing sorrow over one’s sin.

The other penitential psalms are: 6, 32, 38, 102, 130 and 143.

Honneni is Hebrew for “have mercy.” This is a common phrase in the psalms of lament. 4: 1; 6: 2; 31: 9; 41: 4, 10; 56:1; 86: 3

But the psalmist can have hope because he knows God is *sadaq* (righteous) # 6663 = to be right, to be righteous, to be just

What does God require?

- Ps. 51: 6

God desires us to be *emet* (truthful)

"Divine wisdom alone can bring a remedy to the sinful heart condition of man."

"Forgiveness and cleansing are prerequisites for communion with God. Wisdom maintains communion. Communion with God and morality are not natural gifts but supernaturally endowed graces." Expositor's

Look at:

Ezek. 11: 19

2 Cor. 5: 17

Eph. 2: 10

In these verses Ps. 51: 6-8, translators tell us these verbs are not imperatives, but imperfect future tense. This means, the psalmist is not asking the Lord to do this but he is confident that the Lord will do this "You will cleanse me;" "You will create in me a clean heart."

There is an expectancy about what God is going to do! The poet John Donne says of verse 7, a closer meaning is the request of the writer, "*Thou shalt un-sin me.*"

- Ps. 51: 7

Relate to:

Ps. 103: 12

Micah 7: 19

- Ps. 51: 13

One of the key words in the books of the prophets is shuv which means "return."

Here the psalmist uses the same word to indicate what he will occupy himself with: turning others back to the Lord.

Ps. 51: 15

The psalmist here prays for what?
Can he not open his own lips? What does he mean?

Ps. 51: 16, 19
Concerning sacrifices, is there a contradiction here?
What is the writer trying to say?

➤ APPLICATION QUESTIONS

1. How has studying these psalms this week sharpened your understanding of Who God is?
2. Go through each psalm, analyzing layer by layer. Make sure you list (1) the key words, (2) what you learn about God and (3) His message to His people.
Use your Text Analysis for this.
3. How does each psalm this week relate to Psalms 1 and 2?
4. Go back to Ps. 51 verse 1 – all that the psalmist has said in this poem depends on one word in v. 1 – *hesed*.

Because David is in covenant with the Lord, he can approach Him and petition Him for all his requests. This *hesed* love is our only hope as it was the only hope of David.

➤ **STOP NOW AND THANK OUR FATHER FOR HIS HESED.**

5. The Psalms show us the heart of God. How have you seen His heart this week?

6. Relate Ps. 46 to Heb. 12: 22-24

As the city of God, compare Ps. 48: 1 to Matt. 5: 34, 35

➤ **Find a Hymn/worship song that relates to what you have seen this week.**

PSALMS OF PRAISE AND PSALM OF LAMENT

LESSON FIVE “I HAVE COME TO WORSHIP”

Psalms 52, 53, 54, 55, 47, 145. Names of God: Jehovah-Shalom Ps. 55: 18

BASIC STUDY DOCTRINE: Worship

“The Psalms are designed to comfort and to disturb – to minister to our anguish and yet to break us from the complacency of our lives. They do not want us to walk away feeling merely ‘blessed.’ They want us, at times, to feel bludgeoned, battered, and torn apart. They attack our sensibilities – shaking us to the very roots of our beings – yet they resonate within us with the realization that, perhaps for the first time in our lives, we truly have been understood.”

Baker Bible Commentary

Sometimes you just need to start the week with PRAISE!
So this week, let’s start with the Psalms of Praise: 47 and 145.

- Read Psalm 47 and write your first impressions here.

- Go to the Appendix and do your Text Analysis on Ps. 47

- Read Psalm 145 and write your first impressions here.

- Go to the Appendix and do your Text Analysis on Ps. 145

Now we are back with the Psalms of Lament

➤ **Read Psalm 52 and write your first impressions here.**

➤ **Go to the Appendix and do your Text Analysis on Ps. 52**

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➤ **Read the Doctrine on Worship found in the Supplemental Materials.
Names of God: Jehovah-Shalom. Info in the Appendix.**

➤ **Go to the Application Questions if you are not doing Digging Deeper.**

➤ **DIGGING DEEPER**

➤ **Psalm 47**

This psalm is a hymn that celebrates God as King over all the earth, not just Israel.

This psalm is used by Jewish people on Rosh Hashanah and it is used in the church on Ascension Day. (Note v. 5; Ps. 68: 18; Eph. 4: 8-10.)

The Korah Psalms are a particular group of psalms written by those descended from the line of Korah. **Ps. 46** which precedes this psalm is famous as the psalm which inspired Martin Luther to write his hymn: “A Mighty Fortress is Our God.” In **Ps. 46**, we see the line which says, “Be still and know that I am God.”

1. Yet in **Ps. 47**, how does the psalmist open his praise to the Lord?

2. Does God want the same thing in worship each time?

Then why are we so rigid? So programmed in our approach to worship?

Jewish worship was enthusiastic, full of life, dynamic at times and at other times it was somber, serious, quiet. But whatever the condition of the worship, it was full of reverential awe.

➤ **Read the following verses and write one word** that describes the worship in that verse (s).

Job 1: 18-22

Lam. 2: 10

Zeph. 1: 7

Zech. 2: 13

Ex. 7: 16 (The word “serve” means to worship.)

➤ List what you learn about **worship** – the kind of worship God desires.

Take each passage below and ask the Lord, “Is this the kind of worship I give You, O Lord, only true and worthy Lord?” Remember to record this in the appendix if it broadens your appreciation of worship.

1 Samuel 15:22

But Samuel replied: "Does the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of the LORD? To obey is better than sacrifice, and to heed is better than the fat of rams.

- **2 Kings 17:38-39**

Do not forget the covenant I have made with you, and do not worship other gods. Rather, worship the LORD your God; it is he who will deliver you from the hand of all your enemies."

- **1 Chronicles 16:23-31**

Sing to the LORD, all the earth; proclaim his salvation day after day. Declare his glory among the nations, his marvelous deeds among all peoples. For great is the LORD and most worthy of praise; he is to be feared above all gods. For all the gods of the nations are idols, but the LORD made the heavens. Splendor and majesty are before him; strength and joy in his dwelling place. Ascribe to the LORD, O families of nations, ascribe to the LORD glory and strength, ascribe to the LORD the glory due his name. Bring an offering and come before him; worship the LORD in the splendor of his holiness. Tremble before him, all the earth! The world is firmly established; it cannot be moved. Let the heavens rejoice, let the earth be glad; let them say among the nations, "The LORD reigns!

- **Nehemiah 9:5-6**

And the Levites--Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah and Pethahiah--said: "Stand up and praise the LORD your God, who is from everlasting to everlasting. " "Blessed be your glorious name, and may it be exalted above all blessing and praise. You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you.

Psalm 99:1-9

The LORD reigns, let the nations tremble; he sits enthroned between the cherubim, let the earth shake. Great is the LORD in Zion; he is exalted over all the nations. Let them praise your great and awesome name-- he is holy. The King is mighty, he loves justice-- you have established equity; in Jacob you have done what is just and right. Exalt the LORD our God and worship at his footstool; he is holy. Moses and Aaron were among his priests, Samuel was among those who called on his name; they called on the LORD and he answered them. He spoke to them from the pillar of cloud; they kept his statutes and the decrees he gave them. O LORD our God, you answered them; you were to Israel a forgiving God, though you punished their misdeeds. Exalt the LORD our God and worship at his holy mountain, for the LORD our God is holy.

- **Psalm 100:1-5**

Shout for joy to the LORD, all the earth. Worship the LORD with gladness; come before him with joyful songs. Know that the LORD is God. It is he who made us, and we are his; we are his people, the sheep of his pasture. Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name. For the LORD is good and his love endures forever; his faithfulness continues through all genera

- **Isaiah 29:13**

The Lord says: "These people come near to me with their mouth and honor me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men.

- **Daniel 3:16-18**

Shadrach, Meshach and Abednego replied to the king, "O Nebuchadnezzar, we do not need to defend ourselves before you in this matter. If we are thrown into the blazing furnace, the God we serve is able to save us from it, and he will rescue us from your hand, O king. But even if he does not, we want you to know, O king, that we will not serve your gods or worship the image of gold you have set up."

John 4:21-24

Jesus declared, "Believe me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth."

- [Romans 12:1-2](#)

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will.

- [Hebrews 12:28-29](#)

Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our "God is a consuming fire."

- [Revelation 4:8-11](#)

Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: "HOLY, HOLY, HOLY IS THE Lord GOD ALMIGHTY, WHO WAS, AND IS, AND IS TO COME." Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, the twenty-four elders fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say: "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."

- [Revelation 14:7](#)

He said in a loud voice, "Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water."

OVERVIEW ON WORSHIP

In worship do you clap because a soloist has performed well?

Do you clap because the praise leader tells you to clap?

Or do you follow the ancient people of God and clap out of response to the glorious Lord we serve?

Does thinking about Him prompt you to forget all around you and “see” only Him?

Is your worship enthusiastic, loud, silent, full of energy, quiet, obedient, genuine, focused, pure, not concerned with man or his approval, devoted to God alone? The list goes on ...

The basic question is this: does your worship honor God and move you to obedient trust and awe?

If this does not describe your worship, ***then STOP right now.***

Do not go any further in the assignments.

Get alone with the Lord; bow before Him; cry out to Him, “This is the kind of worship I want to give You!”

Ask Him to give you a worshiper’s heart. Then listen and wait for the gentle blowing wind that Elijah heard (**1 Kings 19: 9-13**).

Well done this week! I pray that you are beginning to catch a glimpse of the kind of worship our Lord desires and deserves.

In v. 7, He is King of all the _____ .

In v. 8, He reigns over the _____ .

- Read the following verses and see how they relate to the verses in this psalm.

Is. 2: 1-4

Is. 11: 1-10

Micah 4: 1-5

Zech. 14: 9

Rev. 19: 16

Phil. 2: 9-11

- Read over your findings in the overview on Psalm 47 in regard to worship.

You asked the Lord to give you a heart for His kind of worship.

Now read Ps. 47 with that in mind and use this psalm as a mode of worship.

Why is there a *selah* after v. 4? (remember *selah* most likely was an indicator for a pause)

47: 5 *“For God’s people, everyday is Ascension Day as we praise and worship the exalted and ascended Lord.” Warren Wiersbe*

List how God is described here (v. 5-9).

With the exile to Babylon and no Davidic king sitting on the throne in Jerusalem, the identity of the people of Yahweh relied on remembering that despite the dismal circumstances of their nation, their God remained seated on His throne in heaven and over the earth. Their time in exile had been prophesied and their future sealed by their own rebellion to serve the Living God.

✓ The fact that Yahweh is King had been established early on in Hebrew thought.

➤ Look at Ex. 15: 18

Ps. 47 is an enthronement psalm in which the great King is celebrated as He ascends His throne in universal reign. This would be a great encouragement to those in captivity while under the rule of foreign kings. In **47: 2**, the title “great King” was used by imperial rulers of Assyria. Sennacherib, in particular, appropriated this title as his own.

It is thought that **Ps. 46** was in anticipation of invasion by Assyria (Sennacherib) while Judah was under Hezekiah (**2 Kings 18: 13-19: 37**) or an invasion by Ammon and Moab while Judah was under Jehoshaphat (**2 Chron. 20**). God delivered Israel from both of

these attacks and the psalm could be in response to that impending attack and subsequent deliverance.

Ps. 47 is related to that psalm in its continuance of reliance on Jehovah.

Psalms 46, 47, 48 are all related in several ways. They praise the Lord for His provision and protection and they also are referred to as ***Songs of Zion*** since they focus on the “city of our God.”

Structure of Ps. 47

- A. Praise of Yahweh’s Mighty Acts **v. 1-2**
- B. Yahweh’s Mighty Acts **v. 3-4**
- C. Yahweh’s Victorious Kingship **v. 5-6**

B’ Yahweh is King **v. 7-8**

A’ Universal Acknowledgement of Yahweh’s Kingship **v. 9**

Judgment ultimately comes because we do not properly worship God. We sin when we do not know God’s worth as Savior! Redeemer! Deliverer! Lord!

“Sin” is ***hamartia*** – which means “missing the mark.” If you look at **Romans 3: 23** “For all have sinned and fall short of the glory of God,” you see that God’s intent for us is glory. Anything less is sin – we have missed the mark.

The Lord is warning us with this psalm: Do what He created you to do! Worship!

✓ **A storm is coming; the Lord is warning; let us be about His work.
Worship and call others to worship.**

- 4. **Ps. 47** speaks of the powerful voice of the Lord. How has He made His powerful voice known and heard in your life?

Do you know why we recount the great works of God as an act of worship?

God is so beyond us that we cannot with any accuracy describe Who He is, so we must explain Him to others by His mighty acts.

“God is so great that the human mind cannot fathom Him.” Warren Wiersbe

Read

Is. 40: 28

Job 5: 9

Job 9: 10

Job 11: 7

Rom. 11: 33

Eph. 3: 8

BUT the human heart can love Him and tell others what a mighty God we serve!!!

➤ Ps. 145

Ps. 145 begins and ends with “Your name” and “bless His holy name forever.”

The beginning and ending phrases of ancient languages shows you where the focus is intended.

So what does that tell you here?

Psalm 145 is an acrostic poem. The others are: 9, 10, 25, 34, 37, 111, 112, 119.

An **acrostic poem** is a type of **poetry** where the first, last or other letters in a line spell out a particular word or phrase. The most common and simple form of an **acrostic poem** is where the first letters of each line spell out the word or phrase.

David seems to want to focus on three main areas: Time, People and God's ways (works).

This is the only psalm called "A psalm of praise."

Note the attributes of God mentioned in this psalm.

V. 3. _____

V. 8, 9. _____

v. 11. _____

v. 17. _____

v. 20. _____

So that's Who you praise ...

Now let's look at when you praise.

Read this psalm and look for all the Who What When Where Why and How questions you can answer. You can record that here or on the Text Analysis.

- **Ps. 145: 1-7**

Verses which help interpret this Song of Praise:

Deut. 6: 4-9

Ps. 78

Ps. 119: 27

“It is beyond human ability to grasp God completely.” Tyndale

- Ps. 145: 8

As always make sure you do not miss what you learn about the *hesed* of God. You can mark this on your Text Analysis.

“It is a loyal love that points to God’s actions on behalf of His people.” Tyndale

**❖ Now we turn to the Lament Psalms for this week.
We will look at: psalms 52-55.**

➤ Psalm 52

Who is the mighty man?

Is this a compliment to his strength or is this Hebrew sarcasm?

***“The phrase ‘mighty man’ is the equivalent of our ‘big shot’ and was spoken derisively.”*
W.Wiersbe**

What is the psalmist’s answer to the “might” of the “mighty man?”

Verse 5 is considered the turning point for David. Why would the scholars say that?

**Psalm 52 is considered a lament psalm but also has psalm of confidence qualities.
Where do you see that?**

- Ps. 52: 6

WORD STUDY

“see” = *yir’u* “fear” = *yira’u*

This is a play on words for the poet, to remind the reader in colorful language Who they are to “see” and “fear” always.

- Ps. 52: 8

Where have you seen trees mentioned as a symbol of “rightness” with God?

The mighty man trusts in _____.

The godly, in contrast, is like a tree flourishing within the house of the Lord.

Another contrast we see is that the wicked boast in their own abilities, but the righteous _____.

This psalm is probably related to 1 Sam. 21; 22 (1 Sam. 21: 7; 22: 6-23 in particular)

- Read those passages to get the picture.

Ps. 52: 8, 9 encourage us not only to be aware that the Lord has rescued us from darkness but to proclaim it “in the _____.” V. 9

“The private victories God gives us should be announced publicly for the encouragement of God’s people.” W. Wiersbe

“Together Psalms 51 and 52 show the difference between those who are broken by their sin and those who embrace their sin, and the diametrically opposite end states of each. (52: 5-9)”

Baker’s Bible Commentary

“The contrast between the godless and the godly is cast in the picturesque language of an uprooted tree and a fallen tent over against a rank olive tree in the house of God.” Expositor’s

- ❖ With the below space, sketch these two trees. Nothing elaborate, just talk to the Lord about what kind of tree you want to be.

➤ **Psalm 53**

Do you know people who say, “There is no God?”

Perhaps meditating on this psalm will give you some needed insight in how to effectively interact with them.

This psalm is a twin to Ps. 14.

Read that psalm and compare to this one.

You are going to entertain the idea that you are a preacher and you have to prepare a message. Now read each paragraph and draw from it the messages that you see.

What are the message points in this psalm?

➤ **Psalm 54**

In this short psalm of 7 verses, list here the roles God plays in the life of His believer.

- **Ps. 54: 5**

The expression of recompence here is not out of vindictiveness or hatred but expressive of trust in the divine justice of God.

This is most likely the votive offering.

“The votive offering was a communal offering presented before the Lord but enjoyed in the fellowship of family and friends.” Expositor’s

Why were the ancients to perform and observe sacrifices?

Deut. 12: 5-7

Share the feast and hear the story!!

They were to come together, REMEMBER the LORD and recount all His amazing works in their lives.

Do we do this?

Do we as Christians recount the wonder of our God?

Then no wonder we find ourselves unable to shake free of weak, ineffectual belief!

“David does not focus primarily on those chasing him but on God, Who can deliver him.” Baker’s

➤ Psalm 55

Compare the end of Ahitophel to that of Absalom:

2 Sam. 18: 9-15

2 Sam. 17: 23

Ahitophel and Absalom had both been treacherous, but so had David. Look at:

2 Sam. 11: 2-5, 14, 15; 12: 9-12

2 Sam. 23: 8, 39

Although David without question did wrong, he repented of his sin and asked the Lord to restore him. It is not our failure which defines us unless we refuse to turn from that failure.

Asking the right questions in life is so important.
Was David asking,

“How do I get out of this?”

Or

“What can I get out of this?”

What is the difference?

- Ps. 55: 9-11

Wiersbe says, in v. 10, that “they” refers to violence and strife, personified as walking the walls along with mischief and sorrow.

Are violence, mischief, strife and sorrow walking the walls of your life?
If so what can you do about it?

This section of the psalm begins and ends with a prayer. Vv. 9, 15

- Ps. 55: 16-19

This is considered the turning-point of the psalm. Can you see why?

“You” in v. 13 and “I” in v. 16 are both emphatic.

“The basis for hope lies in the confessional statement.” Expositor’s

“David was certain that the Lord would hear him and rescue him because He was enthroned in heaven and in complete control. David’s throne was in danger, but God’s throne was secure.”
Wiersbe

Ps. 9: 7-8

Ps. 29: 10

- **Ps. 55: 22**

“burden” translates as “that which is given you” “your appointed lot”

This helps remind us that even the burdens of life come from the loving heart and hand of God.

Ps. 33: 11

I believe this psalm was a great comfort to our Lord. May it comfort you as well.

- **Ps. 55: 23**

The “I” is emphatic in this verse. What does that tell you?

Our Lord also had a traitor that hung himself. Matt. 27: 1-10

Our Lord also crossed the Kidron Valley. 2 Sam. 15: 23; John 18: 1

Our Lord also wept on the Mount of Olives. 2 Sam. 15: 30; Luke 22: 39-44

BUT TODAY our Lord is enthroned in heaven and sits at the right hand of God Almighty!!!

➤ APPLICATION QUESTIONS

- 1. How has studying these psalms this week sharpened your understanding of Who God is?**
- 2. Go through each psalm, analyzing layer by layer. Make sure you list (1) the key words, (2) what you learn about God and (3) His message to His people. Use your Text Analysis for this.**

**3. Why is the fact that you are in covenant with the Lord so important?
What did you learn about *hesed* (God's unfailing covenant love) this week?**

**4. Have these psalms shown you a better way of overcoming whatever you face?
What are you going to do about it next time you feel defeated or betrayed?**

5. How does each psalm this week relate to Psalms 1 and 2?

6. The Psalms show us the heart of God. How have you seen His heart this week?

➤ Find a Hymn/worship song that relates to what you have seen this week.

PSALMS OF PRAISE AND PSALM OF LAMENT

LESSON SIX “Remember” זָכַר Zakar “How Can You Praise Him If You Do Not Remember Him?”

Psalms 56, 57, 58, 59, 103, 135

BASIC STUDY Names of God: Jehovah-Shammah- The Lord Who is There Ps. 135: 21
(Ps. 56: 13; 57: 2)

Each time we read the Psalms *“we are different, and God uses them to intrude in our lives and burn His eternal truth into us so that in each meeting with the familiar and the not-so-familiar psalms, we feel we have encountered them again for the first time.”*

Baker’s Bible Commentary

Make sure you talk with the Lord before jumping into His mysterious and powerful Word.

This encounter in His Word is intended by Him to transform you and not merely educate you.

- Read Psalm 56 and write your first impressions here.

- Go to the Appendix and do your Text Analysis on Ps. 56

- Read Psalm 57 and write your first impressions here.

➤ **Go to the Appendix and do your Text Analysis on Ps. 57**

➤ **Read Psalm 58 and write your first impressions here.**

➤ **Go to the Appendix and do your Text Analysis on Ps. 58**

➤ **Read Psalm 59 and write your first impressions here.**

➤ **Go to the Appendix and do your Text Analysis on Ps. 59**

➤ **Now for the Praise Psalms this week!!**

➤ **Read Psalm 103 and write your first impressions here.**

➤ **Go to the Appendix and do your Text Analysis on Ps. 103.**

➤ **Read Psalm 135 and write your first impressions here.**

- **Go to the Appendix and do your Text Analysis on Ps. 135**

There is a connection, a structure to the psalms; they are not just a random explosion of poetic offerings to the Lord.

Ps. 135 is just such an example of this placement.

Prior to this psalm we have Psalms 120 – 134, the Psalms of Ascent, songs to be sung as pilgrims make their way to Jerusalem to celebrate the feasts.

Prior to that are Psalms 113-118, the Hallel Psalms

Hallel (Hebrew: הלל, "Praise") is a Jewish prayer, a verbatim recitation from **Psalms 113–118** which are recited by observant Jews on Jewish holidays as an act of praise and thanksgiving.

Then Ps. 119 arrives and reminds all believers that as we celebrate, let us remember Who we are celebrating: the very Word of God.

- ❖ **Realize and be aware of the care and wisdom that went into the compiling of this amazing Book of Psalms!**
- **Go to the Application Questions if you are not doing Digging Deeper.**
- **DIGGING DEEPER**
- **Psalm 56 Have you been trampled upon? Then you need look no further for relief.**

“Be gracious to me, O God, for man has trampled upon me.”
David pleads for the mercy of God.

“In anticipation of the deliverance, the suffering saint has made a vow to present a ‘thank offering’ to the Lord.” Expositor’s
Look at:

Ps. 50: 14

Ps. 107: 22

The background on this psalm is found in 1 Sam. 21: 10-22:1 – read this as it will give you added insight into the psalm.

Was David alone, as far as you can tell?
Does the passage mention anyone else with him?

If he was alone, what does that tell you?

- **Ps. 56: 12-13**

“Part of the thank offering was retained by the worshiper so he could enjoy a fellowship meal with his family and friends, and David looked forward to that blessing.” W. Wiersbe

Read Lev. 7: 12

➤ **Psalm 57** **Is Your Heart Steadfast? V. 7**

“Two psalms in a row, David pleads to God for mercy (or grace). Nowhere in the Psalter does any psalmist ever seek mercy from his enemies.” Baker’s

“Be gracious to me” or “Have mercy” is a common phrase of the psalms of lament. Expositor’s
Do you ever say these words to the Lord?

Then you have expressed the same sentiment as the psalmist!

- Ps. 57: 1

“Until destruction passes by” destruction or calamities is the Hebrew word *hawwah* # 1942 and means *“a destructive storm that could engulf me”*

- Ps. 57: 2-3 include the word: *hesed*.

What is this crucial word expressing here?

These verses also contain *emet*: faithfulness, truth.

Knowing that God is both faithful and acts in lovingkindness in regard to His covenant people, how does that affect your relationship with Almighty God?

Look also at:

Ps. 138: 8

- Ps. 57: 4-6

David is looking for divine justice for his enemies.

In the past, God has judged the wicked and David is here calling on God to act as Judge to those who torment him. David himself will not act in revenge; he leaves them to God.

Look at:

Ps. 7: 15

Ps. 9: 15, 16

- Ps. 57: 7-11

A steadfast heart - #3559 *kun* the primary action of this verb is to cause to stand in an upright position and thus the word also means fixed or steadfast.

This same word is used to describe the constancy of the heavenly bodies: Ps. 8: 3; 74: 16

Look at the following verses and see what you learn about a steadfast heart.

Ps. 51: 10

Ps. 108: 1

Ps. 112: 7

Ps. 119: 5

Compare this psalm to Ps. 34 and also Ps. 108: 1-5 (1 Sam. 21: 10- 22: 1) which is a psalm written near the same time as Ps. 57 (1 Sam. 22: 1-5)

**Even with all the fears and concerns surrounding David, he continues to praise the Lord.
How can he do that?**

To the eyes of faith, even though the circumstances of David look abysmal, David sees Saul as the one on treacherous ground, Saul is headed for a fall.

“He may have been a fugitive hiding in a cave, but he was also a believer taking refuge in the shadow of God’s wings.” Bible Speaks Today

<i>“The elements of prayer, praise and a desire for God to be magnified will transform any cave into a Holy of Holies to the glory of God.” W. Wiersbe</i>

➤ **Psalm 58**

Well, here we are! This is one of the seven imprecatory psalms (6; 35; 69; 83; 109; 137).

Perhaps, some scholars feel, this is no more than the prophetic announcement of God’s judgment on evil.

**Compare to:
Ps. 14**

- Ps. 58: 1-2. *“This is a psalm with a social conscience.”* BST

The psalmist confronts the rulers with their lack of sensitivity to justice.

- Harsh words in Ps. 58: 6-9

Concerning these men, the psalmist is outraged because they make no effort to restrain their evil impulses or control their sinful nature; they do not turn to God in any way. Seeing the innocent suffer because of violent men made David angry – just as the prophets were outraged at the injustice in their world.

The way I understand the imprecatory psalms is this: the psalmist does not take matters into his own hands and seek revenge against these evil men.

Instead the psalmist leaves them in the hands of a just and holy God, just as he should.

- Ps. 58: 11

“Whenever justice prevails, God and His kingdom are being established.” Expositor’s

“David uses the final verse of the psalm to loop back to the first to reveal the stark contrast between the unjust judges who practice injustice and the just Judge, who destroys injustice.”

Baker’s

See what you think of this quote, trying to explain the imprecatory psalm attitude.

“The fact that the righteous rejoice at this is no more sinful than that prisoners of war rejoice at their release from a death camp or that downtrodden citizens are set free from a cruel dictator. After all, heaven rejoices at the fall of Babylon (Rev. 18: 20-19: 6).”

➤ Psalm 59 “SET ME ON HIGH”

What is the occasion for this lament?

We are told in the title.

Read 1 Sam. 19: 11-24 and record here what you learn about David's conditions.

- **Ps. 59: 1,2**

**“defend me” means “set me on high”. David saw God as his fortress and his high tower.
Is God the same refuge for you? How?**

Who is doing the fighting?

- **Ps. 59: 4, 5**

How does David want his precarious situation resolved?

Does he ask for an army to come to his aid?

What does he see as his salvation?

“You” is emphatic in v. 5 – what does that tell you?

David says in the first verses, “they... they... they” but now he begins to say “You ...You...You.”

Why is this important for him and for you?

- How does Ps. 59: 8 relate to Ps. 2: 4?

- Ps. 59: 9, 10

What do you learn about the *hesed* of God?

Note in v. 9 that the psalmist sets his eyes on the Lord. “*But I watch for You.*”

- Ps. 59: 11

How is God referred to here?

Look at:

Ps. 3: 3

Ps. 18: 2

Gen. 15: 1

Deut. 33: 29

- Ps. 59: 16, 17

David is praising God even before the actual victory is given!

How can he do that?

Can you praise God before the actual victory is obvious?

There is an inclusio in this psalm. The first verse speaks of being “defended” (sagab = raised up) by God; the last verse, 17, speaks of God being his “misgab” his stronghold, his fortress. These words are related and the entire psalm revolves around God as Defender, Fortress, High Place of Refuge.

Our only security is in our Lord!

Praise Hymns

Book Four has only two David psalms, this one and Ps. 101.

➤ Psalm 103

Ps. 103 and Ps. 104 are companion psalms. *“Together the two psalms praise God as Saviour and Creator, Father and Sustainer, ‘merciful and mighty.’ In the galaxy of the Psalter these are twin stars of the first magnitude.”* Derek Kidner

Ps. 103 of one of the last psalms of Book Four: 103-106.

These psalms emphasize praise to the Lord, so be on the lookout for why each psalm is included in the ending of this Book.

Note that the psalm begins and ends with the same phrase.

In Ps. 103, there are no requests from the psalmist, only praise.

Why is that notable?

Not only are we to bless the Lord before we eat, we are to thank Him as well AFTER we eat.

Look at:

Deut. 8: 2, 7-20

“Forget NONE of His benefits.”

This is said in a negative way – how would you say this with positive words? (In other words, what’s the opposite of “forgetting?”)

Look at:

Deut. 6: 12

1 Chron. 16: 12

Deut. 8: 11, 18

Is. 44: 21

Ezek. 16: 43

Ezek. 16: 60-63

Ezek. 36: 31

Zech. 10: 9

**REMEMBERING is so important for the people of God!
We must remember our Lord and King, our Master and Maker and, we must remember who we are.**

Remember, the psalms are thought to be based in thought upon the Five Books of the Torah. The similarities between the Torah (the standard of God) and the Psalms (the heart of God) are written so that we might know our Lord and in knowing Him, worship Him properly.

What do you learn about God – something that you must not forget – from the study and meditation of this psalm?

“This exalted work is the definitive answer to the problems so honestly enumerated in Ps. 102.”

A Musician Looks at the Psalms Don Wyrzten

According to this psalm what are the benefits which the Lord provides for His own?

- **Ps. 103: 1-5**

- **Now what benefits do you see in Ps. 103: 5-14?**

Ps. 103: 11

“What God does is altogether something great, which gives us great joy and courage and makes spirits undaunted, which are afraid of nothing and can do everything.... We are not speaking about our nature, but about the grace of God which is so much more than us, ‘as high as the heavens are above the earth, as far as the sun’s rising is from its setting.’” Martin Luther

- **Ps. 103: 12**

“His covenant love, not any atonement we might try to make, puts everything straight in this respect.” BST

Ps. 103: 14

“He” is emphatic – what does that tell you?

“He knows what sort of frame or dust we are, we do not.” Luther
Rely on Him and never rely on yourself.

- **Ps. 103: 15, 16**

Relate to:

Is. 40: 7, 8

- Ps. 103: 17, 18

What do you learn about His covenant love here?

- Ps. 103: 19-22

“Man’s hope is not in other fragile creatures, but in the eternal God.” Bible Knowledge Commentary

David now sees the armies of heaven under the command of His Lord. By remembering His God, David now sees what Truth is, the reality of his situation and all situations.

Our Lord reigns!!!

From the beginning of the psalm, David has been shaking off the gloom and apathy and rousing himself to REMEMBER HIS GOD!

“Neglecting worship and praise will shrink my soul and reduce the margins of my life and influence. If I desire fullness, richness, and abundance I’ll spend my days adoring the King of the universe – the only One worthy of concentrated service and worship.” A Musician Looks at the Psalms

With the opening verses of the final stanza (v. 19-22), this psalm takes up the theme of the kingship psalms, 93-100 which will dominate the focus for much of the remaining psalms.

➤ Psalm 135

“The emphasis on the psalm is on praising the Lord because of Who He is and what He has done for His people.” Wiersbe

Some students of the Word think the occasion of the writing of this psalm was described in Nehemiah 9.

- Read that chapter and see what you think.

- Ps. 135: 1-4

These verses focus on God and His people. List here what you learn about both.

- Ps. 135: 4

God's covenant blessing

Look at:

Deut. 7: 6-8

Deut. 14: 2

Ps. 105: 5, 6

Is. 41: 8, 9

Is. 43: 20

Is. 44: 1

Is. 49: 7

- Ps. 135: 5-7

Compare these verses to Ps. 135: 15-18.

They reveal contrasts between God and _____ .

- Ps. 135: 11

Who is Sihon?

Num. 21: 21, 32

Who is Og?

Num. 21: 33-35

- Ps. 135: 15-18

Compare to:

Jer. 10: 2-6, 8, 14

Is. 46: 5-7

Is. 44: 9-17

Is. 37: 19-20

Ps. 115: 4-8

How many of the Egyptian gods can you name?

Does anyone worship them anymore?

Yet the name of Almighty God, Jehovah, El Elyon – Most High God, continues to be revered and worshiped. His name is everlasting because He is everlasting and His name is His identity – it is WHO HE IS.

- Ps. 135: 19-21

What other nation had the Almighty living within their community?

One of the reasons we continue to hold up high the name of the Lord is that He abides with us, He dwells with us as He did during the times of the psalmists.

How has the Lord manifested His dwelling with you recently?

“This song of praise is a mosaic of the Law, the Prophets, and the Psalms. In it the psalmist called on the priests to praise the Lord, so it builds on Psalm 134.”

Bible Knowledge Commentary

Ps. 135 and 136 share three themes: God’s rule over creation (135: 6-7; 136: 6-9), God’s deliverance (135: 8-9; 136: 10-15), and God’s protection (135: 10-12; 136: 16-22).

In this marvelous psalm we see:

God the Creator v. 5-7

God the Redeemer v. 8-12

God the Judge v. 13-14

Praise then, surrounds all of these proclamations of Who God is!

➤ APPLICATION QUESTIONS

1. How has studying these psalms this week sharpened your understanding of Who God is?

2. Go through each psalm, analyzing layer by layer. Make sure you list (1) the key words, (2) what you learn about God and (3) His message to His people.
Use your Text Analysis for this.

3. Why is the fact that you are in covenant with the Lord so important?
What did you learn about *hesed* (God's unfailing covenant love) this week?

4. Have these psalms shown you a better way of overcoming whatever you face?
What are you going to do about it next time you feel defeated or betrayed?

5. How does each psalm this week relate to Psalms 1 and 2?

6. The Psalms show us the heart of God. How have you seen His heart this week?

➤ Find a Hymn/worship song that relates to what you have seen this week.

PSALMS OF PRAISE AND PSALM OF LAMENT

LESSON SEVEN “WHAT IS THE TRAP SET FOR YOU?”

Psalms 60, 61, 64, 68, 69 *moqesh* snare מִקְשָׁ

BASIC STUDY Names of God: El Shaddai God Almighty in the Appendix

- Read Psalm 60 and write your first impressions here.

- Go to the Appendix and do your Text Analysis on Ps. 60

- Read Psalm 61 and write your first impressions here.

- Go to the Appendix and do your Text Analysis on Ps. 61

- Read Psalm 64 and write your first impressions here.

- Go to the Appendix and do your Text Analysis on Ps. 64

- Read Psalm 68 and write your first impressions here.

- Go to the Appendix and do your Text Analysis on Ps. 68

- Read Psalm 69 and write your first impressions here.

- Go to the Appendix and do your Text Analysis on Ps. 69

- Go to the Application Questions if you are not doing Digging Deeper.

- DIGGING DEEPER

Psalm 60

“Psalm 60 is a didactic psalm (‘for teaching’) based on David’s experiences in military victories.” Bible Knowledge Commentary

Look at:

One or all of these background stories. David and two of his commanders are involved – Joab and Abishai.

2 Sam. 8: 1-4, 13-16

1 Chron. 18: 12

Also related is: 1 Sam. 10: 6-18 and 1 Chron. 18: 1-13; 19: 6-19.

“This psalm raises the issue of divine abandonment and challenges the godly to abandon themselves to the love and compassion of a wise God.” Expositor’s

- ✓ Somewhat different, this psalm is a national lament. (Some other national laments are: 12; 74; 79; 80; 83; 85; 90; 94: 1-15; 123; 126; 137)

What do you suppose that means, compared to what you have been looking at with the individual laments?

Note the number of times “You” is used in the first 5 verses. Circle these pronouns on your Text Analysis.

This psalm makes it clear that the people of God live a meaningless existence without the presence of God in their lives.

Is God’s presence a lifeline for you? Or do you muddle through on your own without God for much of your day?

- Ps. 60: 1-5

This can be considered not only a psalm of lament but also a psalm of discipline.

We are not sure what they did apart from the Lord, but count the number of times David says “You” did

David squarely places this disaster on the Lord as a form of punishment.

“Discipline is what this is, designed of course to produce a ‘harvest of righteousness and peace for those who have been trained by it’ Heb. 12: 11.” Bible Speaks Today

The psalmist refers to the cup of wine to drink – this usually indicates the “cup of God’s wrath.”
Ps. 75: 8

Is. 51: 17

Jer. 25: 15-38

What happens between verses 3 and 4?
(David’s attitude has changed. Why?)

- Ps. 60: 5- 12

Compare to Ps. 108: 6-13

Throughout the Old Testament, God is said to deliver with His mighty right arm (or right hand).
Ex. 15: 6

Ps. 20: 6

The Bible is not always clear on the particular sin committed. God does not necessarily give a verdict on each and every encounter mentioned in the Bible. Just because Jacob had four wives and God did not sit him down and talk about this does not mean that the Lord was pleased with Jacob's actions. Many times the actions are not commented upon.
Convicting of sin is the job of the Holy Spirit. We KNOW when we deviate from the Lord's best for us. Also at times we don't check in with the Lord about our plans and this is sin as well. He is Lord of our life.
Lay before Him the day and let Him order it!

Does God still love these people even though He is disciplining them?

Was David typically a great warrior?

Yet here he calls on the Lord to help him. What does that show you he learned as he wrote this psalm?

When we are humbled we see more clearly our absolute reliance upon the Lord – our need to submit to His rule and direction.

How has God humbled you as you have lived in the psalms for a while?

Are you most comfortable in a humble state before the Lord or do you chaff in the condition of humility?

Psalm 61

How does this psalm begin?

- Ps. 61:3

Refuge = *machseh* “shelter from danger”

“Shelter of Your wings”. “Like a bird protected by its mother, this is the most secure place of refuge.” Bible Knowledge Commentary

Look at:

Ps. 17: 8

Ps. 46: 7

Ps. 57: 1

Ps. 63: 7

Ps. 91: 4

“Wings probably refers to the cherubim on the mercy seat that covered the ark of the covenant in the Holy of Holies.” W. Wiersbe

Ps. 61: 5

“Inheritance” refers to land and the enjoyment of the benefits of covenant life.

What does covenant life mean to you right now?

Ps. 61: 7

“Abide” means “be enthroned”

Make sure you note what you learn about *hesed*.

David's requests in verses 6-7 relate to God's covenant promises.

Look at:

2 Sam. 7: 14-16

Acts 2: 22-36

- ❖ When we see God as He truly is we are set right. We fret, we ring our hands, we scheme, we role play because we are so unsure how things will pan out. If only If only, we would SEE GOD.

By turning to gaze upon our Lord, we encounter the Faithful One, the All Powerful One, the Most High God, the Creator Who still creates (He creates solutions for our troubles).

"David's personal claim to sit enthroned forever is but a foreshadowing of the revealed privilege of all true believers."

"We ought not to leap in prayer and limp in praise. The vow to celebrate the divine name forever is no exaggeration." Charles H. Spurgeon

Psalm 64

This is another of David's prayers for God's judgment on the enemies of the righteous.

This psalm stresses the philosophy of *lex talionis* divine retribution. Those who have studied Job may remember this phrase.

How does this psalm open? What is the first word?

This word is emphatic. Much like Deut. 6: 4

What does the psalmist ask of the Lord?

"For the first verse, like the last, has more to do with his state of mind than with the threat of the enemy." Bible Speaks Today

Does David, in these first two verses ask the Lord to change his circumstances ("Make the bad man go away") or does David ask the Lord to fortify his heart and deliver him from fear?

Why is this question SO important?

What does this teach you about fear and what to do when you are afraid?

"The fear of the Lord mobilizes us, but the fear of man paralyzes us."

Ps. 64: 5. מִקֵּשׁ

"snare" *moqesh* = trap, bait, lure; a fowler's term signifying the kind of trap in which a bird is caught and harmed

See also:

Prov. 12: 13

Prov. 13: 14

Prov. 14: 27

How does the enemy ensnare you? How does he bait you?

He is most definitely laying traps for you, the question is: Do you see his traps and avoid them?

Ps. 64: 7-8

Here you see that what the wicked had planned for David, _____ .

Look at:

Ps. 7: 16

Esther 9: 25

"The battle is not against flesh and blood, but against Satan and his hosts." Wiersbe

David's focus could not be on Saul but must remain on the real enemy.

Eph. 6: 10ff.

One of the chief weapons of Satan is accusation.

Look at:
Rev. 12: 10

Zech. 3

The enemies' tongues are compared to _____. Ps. 64: 3

The enemies' words are compared to poisoned _____. Ps. 64: 3

- ✓ The verb tenses of verses 7-9 are future perfect which means it is as good as done; these things will come to pass. This is the tense of the 'perfect of certainty' or 'prophetic perfect.'

Psalm 68

This is a "song" rejoicing in God's triumphal ascent to Mount Zion. This psalm worships the Lord as the Divine Warrior.

The first words of this psalm are very similar to those of Moses whenever the people of God would set out on their march in the wilderness.

Look at:
Num. 10: 35

- Ps. 68: 3

"righteous" *saddiqim* This takes us back to Ps. 1 "The righteous man is positively identified by his associations with 'the law of the Lord.'" Expositor's

The law of the Lord does not limit itself to the Five Books of Moses. The Hebrew word Torah" signifies instruction or learning from the Lord. This is what makes a difference between revelation and religion.

- Ps. 68: 5

"judge" *dayyan* this word means judge but more than a judge, a vindicator, a defender As our Judge, He is the first One to pronounce us righteous because of our standing in Christ. BUT if we have no standing in Christ, we are indeed judged according to His holy standard which requires holiness in us as His image bearers.

According to the Old Testament, how were God's people to treat other people?
Read the following and then note what you find about social justice.

Ex. 22: 22-24

Ps. 10: 14

Ps. 146: 9

Is. 1: 17, 23

Mal. 3: 5

James 1: 27

- **What begins to happen with Ps. 68: 7?**

“He was the Commander-in-Chief of Israel, from Whom they received all orders, and the march was therefore His march. We may speak, if we will, of the ‘wanderings of the children of Israel,’ but we must not think them purposeless strayings; they were in reality a well-arranged and well-considered march.” C.H. Spurgeon

- **Ps. 68: 9**

“The Lord is the God of Sinai by revelation and the God of Israel by covenant.”

Ex. 24: 8, 10

Judg. 5: 5

- **Ps. 68: 13**

Sometimes Israel is referred to as a “dove.” Ps. 74: 19

- **Ps. 68: 15, 16**

Mount Bashan would have been the choice of men for the sanctuary of God, Canaanites thought of Mount Bashan as the high and lofty mount, fit for the gods.

Yet Yahweh chose Zion.

"The psalmist dramatizes the grandeur of Mount Bashan as well as her jealousy.

The will of God expressed itself differently from human reasoning." Expositor's

1 Cor. 1: 18, 19, 21, 25, 27

1 Cor. 2: 14

- Ps. 68: 17

"chariots of God" make up the Lord's heavenly army; He is the Lord!

Ps. 46: 7, 11

"The presence of God is the strength of the church; all power is ours when God is ours."

Spurgeon

- Ps. 68: 18

"To ascend on high" means to win the victory and return in triumph.

A returning king would typically receive gifts.

Some compare this verse to Eph. 4: 8

When Paul quotes this verse, he apparently uses the Targum, which accounts for the differences in the older text (here). *Targum info at end of lesson

- Ps. 68: 19-23

"hairy crowns" refers to the virile enemy warriors who trusted in their youth and strength

This psalm is traditionally recited in Jewish synagogue worship at the feast of Weeks, or Pentecost. For Christians, it is also a Pentecost psalm.

For interpretation reasons, some have called this the most difficult psalm.

- Ps. 68: 24-27

What is being described in these verses?

Look at:

Ps. 24

- Ps. 68: 29

Hekal is used of the tabernacle as well as the temple

Ps. 18: 6

Ps. 27: 4

"The church of God, when truly spiritual, wins for her God the homage of the nations. In the latter-day glory this will be far more largely verified." Spurgeon

- Ps. 68: 32-35

"Glorious will that song be in which whole empires join." Spurgeon

"The psalmist ends with a final call to praise God...He acknowledges that any strength or power Israel enjoys comes from none other than God Himself." Tyndale

Where are you tempted to credit yourself with accomplishment, denying the Lord His praise?
Where do you see yourself as fully competent on your own?

Psalm 69

Another of the imprecatory psalms. It is also a psalm of lament and concludes with a hymn of thanksgiving. There are also messianic overtones. This psalm, along with Pss. 22 and 110, is the most frequently quoted psalm in the New Testament.

This is a unique psalm.

Note on imprecatory psalms: *"It is to the great comfort of all right-thinking people that determined, destructive evil should in the end meet its match and be itself destroyed. That is why so many of the psalms rejoice in God's coming judgment."* Bible Speaks Today

- Ps. 69: 6

Here we see God as Jehovah Sabaoth – the Lord of hosts. This means the Lord is a mighty Warrior and no one can defeat Him. He has at His disposal more than enough valiant and powerful warriors. Our God is the Commander of all power in heaven and earth.

Ps. 24: 10

Ps. 46: 7, 11

Ps. 89: 8

Name something your God cannot do.

- Ps. 69: 13

What do you learn about *hesed* here?

- Ps. 69: 14-18

"It was a time of rejection with man, but of acceptance with God. Sin ruled on earth, but grace reigned in heaven." Spurgeon

***Information on Sheol in Appendix for your interest.**

Ps. 69: 21

Relate to: Matt. 27: 48; Mark 15: 23, 36; Luke 23: 36; John 19: 29

Without a doubt, Jesus read and knew these words. As He walked closer and closer to His appointment with Calvary, how do you think this psalm affected Him?

Ps. 69: 23-28

These verses may be viewed as a prediction.

What do you learn about the “book of life?”

Ps. 56: 8

Ps. 87:6

Ex. 32: 32-33

Is. 4: 3

Dan. 12:1

Mal. 3: 16

Rev. 3: 5; 13: 8; 17: 8; 20: 12, 15; 21: 27

v. 23

This verse is quoted in Rom. 11: 9-10

- **Ps. 69: 28**

“The wicked have no share in God’s eternal blessings.” BKC

“The speaker is explicitly handing over to God the responsibility for judgment on his opponents. God’s justice is perfect and unerring, and it is He, not the one who is praying to Him, Who will exact from the wicked – a penalty corresponding to the evil they intended for their victims.” Bible Speaks Today

Verses from this psalm relating to the New Testament:

- **Ps. 69: 4 – John 15: 25**
- **Ps. 69: 9 – John 2: 17**
- **Ps. 69: 21 – Matt. 27: 48**

Jesus is the epitome of the righteous who are persecuted for their zeal in doing God’s will.

The prayer we see in **Ps. 69: 22-28**, is that an appropriate prayer for those of us who follow Jesus?

Matt. 6: 12

Luke 23: 34

Acts 7: 59-60

Keep in mind, the imprecatory psalms leave revenge and punishment to the Lord and this is good. Also the enemies of God's anointed covenant king are the enemies of God. So there is some propriety in calling into play the judgment of God on evil.

- **Ps. 69: 29**

Where are we in this verse? A happy place?

Then what happens between verse 29 and 30?

“salvation” *yeshuah* the Hebrew name for Jesus which means ‘God Saves’ is used here in this verse

- **Ps. 69: 34**

All Creation joins in the celebration of God's people as they worship the Lord.

Look at:

Is. 44: 23

Is. 55: 12

Rom. 8: 18-22; 11: 33-36

David reminds his readers about two important matters: God desires heartfelt gratitude more than animal sacrifice. (Ps. 69: 30-31; 40: 6; 50: 8-13; 51: 16-19)

And God cares deeply about the needy and the helpless (Ps. 69: 32-33; 68: 5-6, 10; 70: 5; 72: 4, 12-13).” **Baker’s Bible Commentary**

“Thus a psalm which began in deep waters ends in the city which has foundations.”
Spurgeon

This was a lot this week – so well done!

➤ **APPLICATION QUESTIONS**

1. How has studying these psalms this week sharpened your understanding of Who God is?

2. Go through each psalm, analyzing layer by layer. Make sure you list (1) the key words, (2) what you learn about God and (3) His message to His people. Use your Text Analysis for this.

3. Why is the fact that you are in covenant with the Lord so important? What did you learn about *hesed* (God's unfailing covenant love) this week?

4. Have these psalms shown you a better way of overcoming whatever you face? What are you going to do about it next time you feel defeated or betrayed?

5. What is the tactic the enemy uses to ensnare you, to bait you, to trap you?

How can you be more prepared for his attacks?

6. How does each psalm this week relate to Psalms 1 and 2?

7. The Psalms show us the heart of God. How have you seen His heart this week?

***Targum**, (Aramaic: “Translation,” or “Interpretation”), any of several translations of the [Hebrew Bible](#) or portions of it into the [Aramaic language](#). The word originally indicated a translation of the [Old Testament](#) in any language but later came to refer specifically to an Aramaic translation.

The earliest Targums date from the time after the [Babylonian Exile](#) when Aramaic had superseded Hebrew as the [spoken language](#) of the Jews in Palestine.

➤ Find a Hymn/worship song that relates to what you have seen this week.

PSALMS OF PRAISE AND PSALM OF LAMENT

LESSON EIGHT “Are You Going to End Well?” “What Can You Do?”

Psalms 70, 71, 74, 76, 77, 79

BASIC STUDY Names of God: Melek Ha Olam - The Everlasting God

Ps. 72: 19; 77: 11, 16, 19

- **Read Psalm 70 and write your first impressions here.**

- **Go to the Appendix and do your Text Analysis on Ps. 70**

- **Read Psalm 71 and write your first impressions here.**

- **Go to the Appendix and do your Text Analysis on Ps. 71**

- **Read Psalm 74 and write your first impressions here.**

- **Go to the Appendix and do your Text Analysis on Ps. 74**

- **Read Psalm 77 and write your first impressions here.**

- Go to the Appendix and do your Text Analysis on Ps. 77
- Also read the info on Melek Ha Olam in the Appendix.
- Read Psalm 79 and write your first impressions here.

- Go to the Appendix and do your Text Analysis on Ps. 79
- Read Psalm 76 and write your first impressions here.

- Go to the Appendix and do your Text Analysis on Ps. 76

- Go to the Application Questions if you are not doing Digging Deeper.

- DIGGING DEEPER

Psalm 70

What is the tone as this psalm opens?

How does the psalm close?

- ✓ Verses 1 and 5 form an *inclusio* around the psalm highlighting David's cry for God's immediate response.

Baqash #1245 to seek, to require, to obtain

This is used in verse 2 and 4 to set up a contrast between those who seek to kill David and those who seek God.

This psalm is very similar to Ps. 40, especially v. 13-17.

Note the use of Elohim instead of Yahweh as do most of the Book Two psalms.

Psalm 71

Ps. 71 is almost the same as Ps. 31: 1-3.

But one difference is the word *continually* in Ps. 71. This is to showcase that God has continually been faithful to His people.

Also “in You” is emphatic, so the psalmist wants to put the focus squarely on Who the Lord is.

Key words: “righteous (*sedaqah*), righteousness and right” are key words in this psalm, be on the lookout for what you find about this attribute of the Lord.

❖ Describe Who God is based on the first 6 verses of this psalm.

- Ps. 71: 5

Ps. 22: 9, 10

- Ps. 71: 7

Machseh refuge

See also in:

Ps. 14: 6

Ps. 46: 1

Ps. 61: 3

Ps. 62: 7-8

Ps. 73: 28

Ps. 91: 2, 9

- **Ps. 71: 14**

“Though beset by troubles, the psalmist has not lost hope in God, nor has his passion to praise God diminished.” Tyndale

Likewise if we remain steadfast in our faith, the trials of life will work for us and not against us and will lead to glory.

2 Cor. 4: 16-18

Rom. 5: 1-5

- **Ps. 71: 15-16**

***Yeshu’ah* salvation (From which we have the name of Jesus – Yeshuah)**

But note that in v. 16, mention is made of God’s righteousness. There is NO SALVATION apart from the Righteousness of God!

- **Ps. 71: 17-21**

What is to occupy the psalmist?

The question in v. 19 is “Who is like You?”

What is the writer saying here?

- **Ps. 71: 22-24**

“The Holy One of Israel” is used frequently in the Book of Isaiah, but appears only three times in the psalms. Ps. 78: 41; 89: 18 and here.

Ps. 71: 1, 24 both have the word: “shame” or “ashamed.” These words are used to form an inclusio to draw the focus on what truly is shame.

This old believer (v. 9, 18) wanted to end well, so he cries out to God.

Do you want to end well? Well, then, what must you do?

Psalm 74 –We have now entered Book Three of the Psalms.

✓ This is a community lament.

Who is the writer of this psalm?

Are the problems of Israel resolved in this poem?

What are the arguments of Asaph that the Lord should act on behalf of His people?

- Ps. 74: 1, 2

Ex. 15: 13

Jer. 10: 16

"The psalmist laments the destruction and profanation of the sanctuary at the hands of enemies... The distress is identified in verse 3 as the destruction of the sanctuary, making it likely that this psalm was composed in response to the Babylonian destruction of Jerusalem in 586 B.C." Tyndale

Ps. 74: 2

"The word 'remember' doesn't mean 'call to mind' because it's impossible for God to forget anything. It means 'to go to work on behalf of someone.'" Wiersbe

- ❖ As you read this psalm, imagine the people and their shock that the Lord had allowed their beautiful temple to be destroyed. They were under the impression that the temple, as the house of God, was untouchable.

Read Jer. 7: 1-8

- Ps. 74: 9

“What troubled the psalmist was that there was no prophet to give spiritual counsel to the people or to explain how long this problem would last.” Bible Knowledge Commentary

Why is God’s response different in Ps. 2 to His enemies than here, where He ignores the cries of His beleaguered people?

Ps. 74: 12-17

Melek #4428 “king”

מֶלֶךְ

מֶלֶךְ

V. 12

- ❖ **Ps. 74: 12 is the turning point of the psalm: the psalmist has turned his attention fully to the only One Who can rescue him.**

- Ps. 74: 18-23

“dove” is again used to refer to Israel – defenseless and in need of a Protector

Ps. 68: 13

- **Read Lamentations Chapter 1 and compare to this psalm.**

As each nation had its god to protect it, when Jerusalem was sacked and destroyed, leaving nothing behind, it looked as though the Lord had indeed abandoned His people and land.

But is that what had happened?

Read:

Deut. 28:15, 20, 25, 26, 36, 45-49

The utter destruction of God’s people and land shows the contrast between how man views sin and how God views sin. Man wonders “Why so severe in our punishment?” and God considers it time to act as covenant God.

This is the great divide between God and us.

If this is indeed a psalm lamenting the destruction of the temple, how does that relate to the words of Jesus in John 2: 18-22?

The temple was rebuilt under Zerubbabel and then later Herod the Great effected more building on the restored temple. This was the temple Jesus saw and pointed to.

“With the coming of Jesus, there was no longer a need for a special holy place, because Jesus Himself was the very presence of God (John 1: 14), and after He ascended to heaven, He sent the Holy Spirit Who dwells in our midst.” Tyndale

Psalm 77 This psalm appears to be a companion to Ps. 74

This is another psalm of Asaph. What seems to be on his mind here?

qoli means “voice”

V. 1 tells us the psalmist uses his voice to cry out to the Lord.

What are the many uses of the voice? To shout at a sporting event, to tell someone you love them, to instruct a child, to voice opinions, but there is no greater use of the voice than to cry out to the Lord in both praise and lament.

USE YOUR VOICE!

Ps. 77: 1-10 tells us the dilemma of Asaph. What is it?

- Ps. 77: 2

“Hand was stretched out”

“This was the posture for prayer.” MacArthur

The psalmist questions God concerning God’s covenant love. Is this kind of questioning allowed? Answer fully.

In v. 10 we are presented with another name of God: El Elyon – the Most High God.

In v. 8, the psalmist refers to the lovingkindness of the Lord – His covenant love, His unfailing love.

**Ps. 77: 11-20 show us how Asaph works out this dilemma.
What is the resolution?**

What do we learn as we watch Asaph struggle through these questions?

Ps. 77: 11-15

The psalmist sees God as _____ .

In v. 13, he asks a question.

What is his question? Write it here.

Look at similar questions:

Ps. 35: 10

Ps. 71: 19

Ps. 89: 6

Ps. 113: 5

Ex. 15: 11

Micah 7: 18



‘ôz, oze; or (fully) תִּיז ‘ôwz; means strength in **77: 14**

When is the last time you described the strength or power of God to someone?

Never doubt in the darkness what God has told you in the light.

Psalm 79

- ❖ Read 2 Kings 25 for an understanding of what Jerusalem faced during the times of Babylon's conquest.

Was God letting His people down?

Then what was God doing?

Does He ever do that in your life?

- ❖ Read Lamentations 2 and 3 to compare with this psalm.

- Ps. 79: 6,7

Jer. 10: 25

Ps. 79: 8-13

The Lord is referred to as the _____ of Israel (v. 13)

In Ps. 77: 20 and 78: 70-72 Moses, Aaron and David are also called _____ .

Ps. 74 and 79 are very similar.

God's inheritance is being mocked. Nations and their gods were tightly connected. If a nation was weak, their god was considered weak. The psalmist is concerned that God will appear ineffectual and unable to protect His people, not only to the surrounding nations but also to His own people.

Ps. 115: 2

Deut. 4: 20

Deut. 7: 6

Deut. 14: 2

Deut. 26: 18

**Is God concerned with how the nations view Him?
Does He act based on the estimation of anyone?**

What prompts God to act?

Isaiah 64:4

⁴For from days of old they have not heard or perceived by ear,
Nor has the eye seen a God besides You,

Who acts in behalf of the one who waits for Him.

Notice in Ps. 79: 1, 2 that the psalmist refers to God's "inheritance."

Do you know that you are His inheritance?

How does that change your view of when people attack you?

Ps. 33: 12

Ps. 78: 62, 71

Ps. 94: 14

Eph. 1: 18

Rom. 11: 11-24

Both the Lord and His prophets had warned the rebellious people that punishment was coming if they did not honor the covenant the Lord had established with His people.

Deut. 28: 15-68

Read 1 Kings 9: 6-9

Prov. 3: 11, 12

“Foreign alliances, idolatry, and unbelief combined to weaken the kingdom and ripen it for judgment.” Wiersbe

So in Ps. 79: 5, why does the psalmist ask the question “how long?” and not “Why?”

Ps. 79: 12 *“The sevenfold restitution expresses a concern for full justice.”* Expositor’s

“The post-exilic prophets (Zech. 1: 12-17) and the account of the return from exile in Ezra and Nehemiah bear witness to God’s positive answer to the psalmist’s request.” Tyndale

Psalm 76 – *“This psalm is a victory hymn.”* Expositor’s

This is also considered a Zion psalm: 46, 48, 87, 126, 132, 137 are others.

“God stands glorious – a victorious conqueror; His enemies lie strewn across the battlefield... At the beginning of this psalm, God’s people know Him; at the end, the world knows and fears Him.” Baker’s

- Ps. 76: 1-3

“God’s dwelling place:”

Ps. 46: 9; 74: 7; 84: 1; 132: 5, 7

Some scholars see the presence of God as the main motif in this psalm.
Do you agree?

Now for a test!

This psalm has been broken down into four truths:

- 1) God wants us to know Him v. 1-3**
- 2) God want us to trust Him v. 4-6**
- 3) God wants us to fear Him v. 7-9**
- 4) God wants us to obey Him v. 10-12**

Here's your test – rate yourself on each of these four points (1-5) as to how you are doing.

“All acts are under God’s sovereign control. Even the most hostile acts against His rule will bring Him ‘praise.’” Expositor’s

Acts 2: 23

Rom. 8: 28

- ✓ A possible event related to this psalm could be found in 2 Kings 19; Is. 37, where Sennacherib is vanquished by the Lord of Hosts.

➤ **APPLICATION QUESTIONS**

- 1. How has studying these psalms this week sharpened your understanding of Who God is?**

- 2. Go through each psalm, analyzing layer by layer. Make sure you list (1) the key words, (2) what you learn about God and (3) His message to His people. Use your Text Analysis for this.**

**3. Why is the fact that you are in covenant with the Lord so important?
What did you learn about *hesed* (God's unfailing covenant love) this week?**

**4. Have these psalms shown you a better way of overcoming whatever you face?
What are you going to do about it next time you feel defeated or betrayed?**

5. God was at work, even in the utter devastation of His people and land. The work He was doing was not to be seen with the eye. He was disciplining His children so that His Son could later come to this people as the Yeshua (Savior) of the world. The nation of Israel had to exist for this to occur. But this nation had become so "religious" and faithless.

Exile in Babylon would prepare the hearts of the remnant for the coming of Messiah.

God indeed was at work.

How is God at work in your life today? Are you missing it as the Israelites did?

Or do you see His mighty hand refining and creating life in you in spite of your trials?

- 6. How do the psalms this week encourage you to end well?
How do the psalms this week help show you how you to end well?**

- 7. How does each psalm this week relate to Psalms 1 and 2?**

- 8. The Psalms show us the heart of God. How have you seen His heart this week?**

- Find a Hymn/worship song that relates to what you have seen this week.**

PSALMS OF PRAISE AND PSALM OF LAMENT

LESSON NINE “Is the Warrior King Fighting Your Battles?”

“Or are you insisting on fighting them yourself?”

Psalms 82, 83, 84, 86, 87

BASIC STUDY Names of God: Jehovah-Sabaoth LORD OF HOSTS

- **Read Psalm 82 and write your first impressions here.**

- **Go to the Appendix and do your Text Analysis on Ps. 82**

- **Read Psalm 83 and write your first impressions here.**

- **Go to the Appendix and do your Text Analysis on Ps. 83**

- **Read Psalm 86 and write your first impressions here.**

- **Go to the Appendix and do your Text Analysis on Ps. 86**

- **Read Psalm 84 and write your first impressions here.**

- Go to the Appendix and do your Text Analysis on Ps. 84
- Read the info on Names of God: Jehovah-sabaoth
- Read Psalm 87 and write your first impressions here.

- Go to the Appendix and do your Text Analysis on Ps. 87
- Go to the Application Questions if you are not doing Digging Deeper.

➤ DIGGING DEEPER

Psalm 82 – The Judgment of God in the Great Assembly

Elohim is Judge over mankind. *“He stands in the heavenly court and condemns those who judge unfairly rather than according to the Torah.”* Complete Jewish Study Bible

“This psalm, like Ps. 2 and Ps. 58, focuses on the injustices of tyranny. The psalmist pictures God standing in the assembly of earthly leaders, to whom He has delegated authority, and condemning their injustices.” MacArthur

- Ps. 82: 1

“Elohim” here most likely refers to the judges who have been corrupt and overburdening the people; they were intended to be representatives of the true Judge.

“Elohim” can refer to gods, leaders, judges or the true God – the context must tell us.

Based on what is said to these rulers or judges, what is the message the Lord is giving to them?

How does Jesus use this passage in John 10: 31-39?

- Ps. 82: 5

“Folly consists of a conscious rejection of God rather than ignorance of God.” Expositor’s
Is. 1: 3

This “darkness” is not physical darkness but a moral darkness. In what part of your life is darkness most likely to pop up?

“Foundations of the earth” is a metaphor for God’s rule on earth.

- Ps. 82: 6

“I” here is emphatic. “I, Myself, said you are gods and sons of the Most High.”

“This passage can be understood only in light of the previous five verses, especially v. 1 where the one true God, Elohim, stands in the Great Assembly in heaven. In stating that ‘you are Elohim,’ the psalmist is speaking of those who were appointed as the judges and administrators in Isra’el.” Complete Jewish Study Bible

“The most probable interpretation is that the ‘gods’ are human judges. The Hebrew word Elohim (‘gods’) is used of human judges in Ex. 21: 6; 22: 8).” Reformation Study Bible

***Material at end of this week’s lesson from Study of John which touches on this word “Elohim.”**

- Ps. 82: 8

“Since the human judges were failing to reflect His justice, God Himself would have to do it.”
Reformation Study Bible

Psalm 83 “Oh God, destroy Your enemies!” An Imprecatory Psalm

“The heart of the covenant is the promise that God will be present with His people. To the psalmist’s eyes God is absent from His people if they are defeated before the enemy.”
This is the attitude we find as the psalm opens.

Because of the nations mentioned in this psalm, it is thought that this psalm was prompted by events recorded in 2 Chron. 20: 1-30.

- Ps. 83: 1-8

What is the focus in these verses? On man or on God?

- Ps. 83: 6-8

List the nations involved in the plot against Israel. List them here and make sure you mark them on your Text Analysis.

- Ps. 83: 9

Who is Jabin or Sisera?

Look at:

Judges 4: 1-24

- Ps. 83: 11-12

Judges 7: 3, 4, 7, 19-25

Judges 8: 5, 6, 11, 12

Interesting that the names of each particular judge (Gideon, Deborah) are omitted. The omission of the names of these judges indicates that the Lord Himself was the Deliverer and not man or woman.

- Ps. 83: 13 should remind you of Ps. 1: 4.

This psalm is a model prayer for the Christian's spiritual warfare. Instead of calling upon the Lord to destroy our flesh-and-blood enemies, we call upon Him to vanquish the spiritual forces of evil."
Reformation Study Bible

- Ps. 83: 18

“The purpose of the maledictions against the hostile nations is neither personal nor national, but spiritual; that the nations may know and glorify God, Whose name alone is the Lord.” MacArthur

This is the last psalm attributed to Asaph (50; 73-83).

Psalm 84 – This psalm is a companion to Ps. 42 and 43 technically, it is a pilgrimage psalm.

Psalms of the sons of Korah – Look at:

1 Chron. 6: 22; 9: 17-32; 26: 1; Pss. 42-49; 84; 85; 87; 88

The psalmist speaks of yearning and longing. What does he yearn and long for?

- Ps. 84: 1, 3, 8, 12 How is God referred to in these verses?

LORD OF Hosts means “Lord of armies”

Of what armies is the Lord leader of?

Lord of hosts is mentioned in v. 1 and the last verse. So this name of God forms an inclusio. The Lord is our Warrior God and nothing is too great for Him.

- Ps. 84: 2

How does the psalmist refer to God here?

Look at:

Ps. 42: 2

- Ps. 84: 5

“People living outside of Jerusalem made special trips to the temple to enjoy God’s presence in worship. The Songs of Ascents (120-134) were probably used during these journeys.”

Reformation Study Bible

- Ps. 84: 6

“The early rain” – “The rains would cover the arid valley with pools of water, a vivid picture of God’s blessings on the faithful pilgrims.” Bible Knowledge Commentary

- Ps. 84: 9

Not only was the king the political figure of Israel, but he reflected the authority, dominion and kingship of Yahweh on earth.

Ps. 84: 10-12

Why is a day in His courts better than a thousand elsewhere?

Is that true for you today? How does that translate into your life?

v. 10 has a contrast. What is it?

Typical of wisdom psalms the contrast between “the wicked” and the “blessed” (or “righteous”) is instructive.

Psalm 86 – A Prayer of David

“This psalm of David is strategically placed in the middle of a series of songs composed by the sons of Korah (84, 85, 87, 88).” Complete Jewish Study Bible

This is the only psalm of David in the third book.

“An *inclusio* of hearing and answering prayer (86: 1, 7) surrounds David’s requests to the pardoning and compassionate God for protection and deliverance.” Baker’s

The purpose of an *inclusio* is to focus on what lies between two stated truths. Here the repeated word is “*answer*.”

Between verses 1 and 7 there is one message, based on the *inclusio technique*.

What is the one message to you?

Ps. 86: 2, 4

Ebed # 5650 – “servant” “The term is applied to those who worship God (Neh. 1: 10) and to those who minister or serve Him (Is. 49: 5, 6)”

“The phrase, the servant of the Lord, is the most outstanding reference to the Messiah in the Old Testament.” The Complete Word Study of the Old Testament

Can you describe yourself as a servant of the Lord? Why? Why not?

Ps. 86: 4 “Bring joy to Your servant’s life,

Because I turn to You, Lord.” Holman

Can you pray this same prayer to the Lord?

David is essentially saying that because of the covenant relationship which he and the Lord share, David can be assured that the Lord will bring joy into David’s life, because the Lord will be in David’s life.

- **Ps. 86: 8**

“This passage is recited as a part of the weekly synagogue service.”

- **Ps. 86: 9**

Compare to Ps. 22: 27

Is. 2: 3

Zech. 8: 21, 22; 14: 16-19

Rev. 15: 4

- Ps. 86: 11

“Walk in Your truth” *emet* = “truth #571

What do you learn about walking in His truth?

Ps. 86: 12-13

What does David do here and why does he do it?

- Ps. 86: 14-17

Compare and contrast man’s ways to God’s ways in these verses.

GOD’S WAYS

MAN’S WAYS

Look at these verses to assist your work:

Ex. 34: 6

Neh. 9: 17

Pss. 103: 8; 145: 8

Joel 2: 13

Jonah 4: 2

- ❖ David prayed this prayer based on his own goodness or on the basis of the goodness of God? Explain how that relates to you.

Psalm 87 “Glorious Things of Thee Are Spoken”

“The object of this psalm is to glorify Jerusalem, or Zion, the seat of God’s presence; see Ps. 46; 48; 76. The unique contribution of Ps. 87 is to give a glimpse of the universal character of God’s worship. Its universalistic language brings to mind the future day when the Gentiles should be ‘fellow heirs’ in the gospel (Eph. 3: 6).” Reformation Study Bible

“This psalm expands on the idea in Ps. 86: 9, that nations will someday worship the Lord.”
Bible Knowledge Commentary

The city of God – the focus for this psalm.

Look at:

Ps. 2: 6

Ps. 9: 11

Ps. 50: 2

Ps. 78: 68

Ps. 97: 8

Ps. 132: 13

"The psalmist's ecstasy is not with the present, earthly city but with 'the city of God' as a theological entity, from God's perspective." Expositor's

- Ps. 87: 4

"Rahab was a monster of ancient pagan mythology and symbolized Egypt in the Old Testament."

MacArthur

Ps. 89: 10

Is. 30: 7

- Ps. 87: 7 – *"All my fountains are in You."*

"Fountains" signifies that Zion will be the source of all blessing and pleasure, because of the Lord's presence there." Bible Knowledge Commentary

Joel 3: 18

Ezek. 47: 1-12

Rev. 22: 1, 17

Is the Lord your greatest blessing and pleasure?

Compare this psalm to Ps. 48.
Write here the similarities you see.

Zion Theology

“At the center of Zion theology is Yahweh, the Divine Warrior-King, Whose kingdom extends to all creation (99: 2) but especially to His children... Mount Zion stands for the vision of God’s kingship. God’s kingdom is greater than Jerusalem but receives its visible expression in the temple and palace of Jerusalem. Yahweh and His dwelling are associated with Zion.

Yahweh is the Great Warrior Who establishes peace for His people. They need not fear because He will avenge their enemies (Ps. 46: 8-11). No power on earth can resist God’s kingdom. Israel had witnessed His power in the Exodus, Conquest, and His many mighty acts, including the restoration from the Exile. Israel also looked forward to the fulfillment of God’s promises in the future. They believed in His promises and projected a grand and glorious new era: the presence of God among His people. In anticipation of this vision, the psalmists and prophets speak of Yahweh’s victory over nations, kingdoms and enemies (Ps. 47: 8-19; 48: 4-7; 76: 1 - 8, 10, 12).

Yahweh had chosen to establish His kingdom and delights in those who submit themselves to His rule: ‘For the Lord has chosen Zion, He has desired it for His dwelling’ (132: 13). The Zion theology-eschatology inspires God’s people with adoration, joy, hope, and commitment to the Great King. The Zion theology inspires them with a vision of the kingdom to come. This vision is the ground for ethics. Eschatological ethics holds out the promise of life and joy flowing from Yahweh’s presence to all who prepare themselves for the full establishment of His kingdom on earth. Though His kingdom is here, God’s people expect a dramatic transformation. The godly are those who live and act in anticipation of the vision of Zion. This hope was the basis for ethics, praise, and evangelism (48: 8-14).

The ‘way’ of the Lord is the way of the kingdom. The godly reflect His ‘way’ on earth, as they live their lives in accordance with the standards of the ‘holy’ city, Zion. They may not be citizens of Jerusalem, the city, but they are members of the City of God,

Zion. This is clearly brought out in Ps. 87, where the psalmist affirms Yahweh's election of and love for all who find shelter in Zion, including Gentiles (87: 2-6).

The Zion theology correlates in a magnificent vision of what God has done, does, and will do. Yahweh is the Divine Warrior-King Who is present with the Davidic kings and with His people."

Willem A. VanGemeren

➤ APPLICATION QUESTIONS

1. How has studying these psalms this week sharpened your understanding of Who God is?

2. Go through each psalm, analyzing layer by layer. Make sure you list (1) the key words, (2) what you learn about God and (3) His message to His people. Use your Text Analysis for this.

3. Why is the fact that you are in covenant with the Lord so important? What did you learn about *hesed* (God's unfailing covenant love) this week?

**4. Have these psalms shown you a better way of overcoming whatever you face?
What are you going to do about it next time you feel defeated or betrayed?**

5. How does each psalm this week relate to Psalms 1 and 2?

6. The Psalms show us the heart of God. How have you seen His heart this week?

➤ Find a Hymn/worship song that relates to what you have seen this week.

***Material from the Study of John which touches on the word “Elohim” as judges.**

- **John 10: 31**

"Jesus will not publicly debate the Jews again after chapter 10. This final crisis tone is paralleled by the Synoptic account found in Matt. 23... now they are depicted as false shepherds."

Baker Bible Commentary

- **John 10: 34**

Ps. 82: 6

430 *Elohim* = can be translated as gods or judges

Ex. 21: 6

Ex. 22: 8, 9

"Psalm 82 speaks of God as the true Judge and of men appointed as judges, who were failing to provide true judgment for God. Gods in Ps. 82: 1, 6 refers to these human judges. In this sense, God said to the Jews, 'You are gods.' In no way does this speak of a divine nature in man."

Bible Knowledge Commentary

"In the Old Testament, human judges could be called 'gods' because they were viewed as acting in God's place in dispensing justice."

Reformation Study Bible

"In all probability, it was a reference to human judges, who carried out a divine function, dispensing judgment."

"By citing this verse, which gave evidence that some mere mortals were called gods, Jesus was not implying that He was a mere mortal too. That's not the way the argument was going. This is a 'lesser to the greater' argument. Basically Jesus was saying to His adversaries, 'If it was OK in Old Testament times for people who were mere mortals to be called gods, how much more legitimate is it for one who is God incarnate to be called God?'"

Sproul

"If, then, these terms can be applied to ordinary mortals or even angels, how could Jesus be accused of blasphemy when He applied them to Himself Whom the Father set apart and sent into the world on a special mission?"

Expositor's

Jesus is using here the *a fortiori* argument which was so common in this time.

“If the lesser is true, then how much more the greater?”

This is also called the *qal vahomer* argument.

- In **verse 35**, Jesus says the Scripture cannot be broken. What does He mean by that?

“This passage of Scripture cannot be set aside as irrelevant to the matter under discussion.” Tasker

- **John 10: 37- 39**

Here we have the final appeal of Jesus.

On what does He base His appeal?

What is their response?

“The Jews of the Book of Signs have obtained the signs sufficient for belief.” Baker’s

This marks the end of His ministry in Jerusalem prior to the Cross.

PSALMS OF PRAISE AND PSALM OF LAMENT

LESSON TEN “Are You Numbering Your Days?” “Making Them Count?” Ps. 90: 12

Psalms 90, 94, 100, 102, 104

BASIC STUDY Names of God: Jehovah-jireh

In respect to the early times of God’s people and His Kingship over them, this section of history – looking back on God as Provider-King – gives the forming nation its roots. Ever mindful of God as True King, these, His people gather to worship.

This first hymn in Book Four stretches back to the time of Moses.

A likely time of corporate worship focused on national identity was the Feast of Tabernacles. These were hymns that would point the people back to their beginnings.

At the time of this feast each year, God’s people would gather in Jerusalem, celebrating the completion of the harvest and every seventh year they would have a reading of the law which God had given them through Moses.

The psalms of Book Four draw our attention to how the people of God come together to worship the Lord of the Feasts. This collection is also referred to as the Exodus Collection (Ps. 90-106).

➤ **Read Psalm 90 and write your first impressions here.**

➤ **Go to the Appendix and do your Text Analysis on Ps. 90**

- **Go to the Appendix and do your Text Analysis on Ps. 94**
- **Read the info on Jehovah-jireh in the Appendix (Names of God)**
- **Read Psalm 102 and write your first impressions here.**

- **Go to the Appendix and do your Text Analysis on Ps. 102**

- **Read Psalm 100 and write your first impressions here.**

- **Go to the Appendix and do your Text Analysis on Ps. 100**

- **Read Psalm 104 and write your first impressions here.**

- **Go to the Appendix and do your Text Analysis on Ps. 104**

Note what you learn from the key words in this psalm: *make, works, earth, man*

- **Go to the Application Questions if you are not doing Digging Deeper.**

➤ DIGGING DEEPER

In general, the psalms of Book 1 (1-41) *“tend to be personal, those of Books 2 and 3 (42-89) to be national, and those of Books 4 and 5 (90-150) liturgical, i.e. concerned with the regular corporate praise of God.”* Derek Kidner

This book of the psalms is considered to be associated with the feasts, in particular the Feast of Tabernacles.

“The psalm seems to have been composed as the older generation of Israelites who had left Egypt were dying off in the wilderness (Num. 14).” MacArthur Commentary

Psalm 90 “The Oldest Psalm”

Who wrote this psalm?

What is he talking about in this psalm?

- Ps. 90: 1

“dwelling place” *ma'on* = a dwelling, a habitation, a refuge; it can refer to God’s heavenly abode and the sanctuary where He dwells among His people

- Ps. 90: 1,2

What is the message of the psalmist here?

Compare to Deut. 33: 26, 27

Is. 41: 4

1 Cor. 2: 7

Eph. 1: 4

1 Tim. 6: 16

Rev. 1: 8

- Ps. 90: 3-6

The writer has taken a decidedly different turn here. How has his tone changed?

Relate Ps. 90: 4 to 2 Pet. 3: 8

- Ps. 90: 7-12

“Consumed” is literally “finished, spent.”

“Overwhelmed, dismayed” is the word used of an army facing disaster.

In regard to v. 11, 12, Derek Kidner has some wise words: *“The poet observes that part of the nature of sin is that men hardly ever realize the ultimate relationship between morality and sin, because they live for the moment.”*

Spend some time in Eccles. 12 and you will see the similarity with this psalm.

Shuv (“return”) is seen in Ps. 90: 3, 13. Both God and man use this term to bring the relationship between Lord and servant back to center.

Ps. 90: 11

“God’s wrath towards men is proportionate to the reverence they fail to show towards Him. That, at bottom, is what sin is.” Bible Speaks Today

“Only Jesus Christ, Who drank the full cup of God’s wrath for sinners, knows the full power of death.” Reformation Study Bible

- ❖ Meditate on that quote and spend time thanking the Lord that He drank the FULL cup because of His great love for you.

Do you want to be wise?

“A wise person will recognize God’s wrath toward sin as the ultimate cause of all affliction and, consequently, learn to fear God.” MacArthur

Ps. 90: 12

Evaluate the use of time in light of the short nature of life.

- **Ps. 90: 13-17**

What do you learn about *hesed* (“lovingkindness”) in Ps. 90: 14?

Relate the ending of this psalm to:

Deut. 32: 36

This psalm is ultimately a contrast between God’s eternity and man’s mortality.

How does this contrast impact your personal worship of the Lord?

“Contrasting God’s eternity with human transitoriness and confessing that man’s days pass away in God’s wrath, the psalmist prayed that the compassionate God would give His people success for their labors and joy for their sorrows.” Bible Knowledge Commentary

Here in this psalm’s opening verses we see “their awe-inspiring contrast between the greatness of God and the littleness of man... The psalmist’s theme is the brevity, not of time itself, but of human life.” Bible Speaks Today

❖ The Self-Existence of God

“In theology, many errors result from supposing that the conditions and limits of our own finite existence apply to God.” Reformation Study Bible

God has always been there. He exists in a different way from man – we are derived, finite and frail; God is our Creator and He exists as eternal, self-sustaining and necessary.

Paul presented God as such at Athens in Acts 17: 25.

God is independent, self-existent, possessing unending energy and life.

God is completely “other” than we are; He is distinguished from every creature just because He is not created but is THE CREATOR!

Scripture describes God in this way:

Ps. 102: 25-27

Is. 40: 28-31

John 5: 26

Rev. 4: 10

One commentator has said that we are travelers and God is our home sums up what this psalm is about. Do you agree?

Is Psalm 90 consumed with death or with life? Explain your answer.

Psalm 94

How is God referred to by the psalmist in these two verses?

Compare to:

Deut. 32: 35

- **Ps. 94: 8-11**

These wicked people were behaving like “brutes” or like animals. Man was made in the image of God but these people had such a low view of God (v. 7), that they were unable to think logically.

“God of vengeance, Adonai!

The concept of the ‘vengeance’ of God is rooted in the holiness and justice of Adonai. God judges those who reject His instructions and who harm His people. It is for this reason that the Talmud

states that when the Jew sees the ruins of a pagan temple, where idols were once worshiped, he would exclaim, 'O God of vengeance, Adonai!'" Jewish Complete Study Bible

Look at:

Deut. 32: 35, 41, 43

Ps. 18: 47

- Ps. 94: 12-15

Look at:

Is. 11: 3ff.

Is. 32: 1ff.

Ps. 72: 1ff.

Lam. 3: 31 (relates to Ps. 90: 14)

1 Sam. 12: 22

Rom. 11: 2

- Ps. 94: 16-19

"The psalmist's only consolation was in the LORD." Bible Knowledge Commentary

Where do you see this in these verses?

In these verses, the psalmist sees God as his only Rescuer.

Compare to:

Ps. 73: 25, 26

- Ps. 94: 22

“defense” - #4869 *misgab* = a stronghold, it refers to a place which is naturally fortified or fortified by man; a high hill or cliff, a rock

Also in Is. 33: 16

Jer. 48: 1

“refuge” - #4268 *machseh* a refuge or shelter; indicates a place of safety and protection, security

Also in Ps. 14: 6

Ps. 46: 1, 2

Ps. 61: 3, 4

Ps. 62: 7, 8

Ps. 73: 28

“The word ‘vengeance’ is often misinterpreted to mean ‘revenge’ or ‘being vindictive,’ as though God were having a temper tantrum, but ‘to avenge’ means to uphold the law and give justice to those who have been wronged.” W. Wiersbe

“Vengeance from God is not in the sense of uncontrolled vindictiveness, but in the sense of just retribution by the eternal Judge for trespasses against His law.” MacArthur

As this psalm progresses follow the use of pronouns involved with God – “my God,” “our God.” See where it takes you. What does this tell you about God?

Psalm 100 – Known as the ‘Jubilate’ “Oh, Be Joyful!”

**Subdued, sedate, formal, restrained worship is what the Lord desires. NO!
He calls His people to abandon their hearts to the worship of the One True God!**

This psalm is an easy one to pass over with no new insights because we feel familiar already with the truths contained here.

But don't fall for that mistake.

✓ Take each line of this psalm and dig out a truth for yourself in each line.

For instance:

Ps. 100: 1, 2

Not only am I to shout to the Lord, I am to shout JOYFULLY!

"All the earth" signals that this is something all creation should be occupied with doing.

"Serve the Lord with gladness." We are not just to serve the Lord, but our attitude matters.

He is the Lord and our hearts should be thrilled to serve Him – that is what we were created to do!

So go on with this exercise and see what you can find in each line of this well-known psalm.

If you have time, compare this psalm with Is. 40 and see the joy which the Lord intends for His people.

- Ps. 100: 3

"To know is to have firm ground underfoot, the prerequisite of praise." Kidner

Meditate on this: you cannot truly praise a God you don't know; the more you know Him, the more you will praise Him.

This psalm was historically sung in the Temple during the thanksgiving offering. An ancient rabbi says that Ps. 100 is to be recited every day.

Ps. 100 is a fitting climax to the collection of "royal psalms" (93, 95-100).

As His sheep, you may enjoy:

Ps. 28: 9

Ps. 74: 1

Ps. 78: 52, 53, 70-72

Ps. 80: 1

Ps. 95: 7

Ps. 100 is likely a psalm sung at Feast of Tabernacles as the people “entered the gates” with thanksgiving and singing.

Psalm 102

This psalm is traditionally called a penitential psalm – but really it is a lament and prayer. This poor poet is a sufferer much like Job. His sufferings have as yet been unexplained.

“His only relief comes from refocusing on sovereign God and His eternal purposes.” MacArthur

- **Ps. 102: 1-11**

What is expressed here?

Read as much of these five chapters as you have time:

You are looking for the relationship which God was establishing with His people.

Deut. 28-30

Lev. 25, 26

The people were to _____ .

God would remain faithful to His commitment to father them with love and discipline.

The people were to choose blessing/cursing, life/death, obedience/disobedience, belief/unbelief.

“Because of their rebellion against the law of God, Israel was left without a king, priesthood, temple, or sacrifices. Instead of the Lord’s face shining upon them with blessing (Num. 6: 25), His

face was turned away from them in judgment (27: 9; 59: 17; Gen. 43: 3, 5; Deut. 31: 17-18)."
Wiersbe

Ps. 102: 12, 13

"You" in Hebrew is emphatic, stressing the contrast between the psalmist and the Lord.

- ✓ Notice the inclusio in verses 12 – 22. The "Name" of God is mentioned and is the focus here.

Note here what you learn about the Name of God.

- **Ps. 102: 18-22**

***"The theme of prisoners released and of peoples and kingdoms flocking to Zion, is radiantly presented in Is. 60-62, and further interpreted in Rev. 21."* Kidner**

- **Ps. 102: 23-28**

We see this quoted in Hebrews 1: 10-12

Read the first chapter of Hebrews and see how this psalm is interpreted there.

**Because of the quote in Hebrews, some scholars feel this psalm is Messianic.
What are your thoughts after studying this psalm?**

Look at:

Mal. 3: 6

Is. 41: 4

Is. 48: 12

Heb. 13: 8

James 1: 17

Rev. 21: 1

“The whole passage from 24b-28 is taken to be addressed, not by the psalmist to God, but by God to the Messiah... See how the Old Testament poet is led to experience things, to say and to hear things, which foreshadow the story of Another, later and far greater than he.”

Bible Speaks Today

“The writer of Hebrews identified Jesus Christ as the eternal One, the Creator and Sustainer of the world.” Bible Knowledge Commentary

“A final passage draws out the contrast between the human time-scale and the Lord’s eternity, bringing the psalm to a majestic conclusion which is quoted in praise of Christ in the opening chapter of Hebrews.” Kidner

Psalm 104 **“This psalm is among the giants!”**

“For the first time in the Hebrew scriptures (104: 35), the command ‘Hallelujah’ (‘Praise the Lord!’) appears.” Baker’s

This command only appears in books 4 and 5.

A similar instruction – “Bless the Lord” acts as an inclusio around Ps. 104, verses 1, 35 and appears only in books 4 and 5.

“Whereas Ps. 103 praises the Lord’s compassion with His people in history, this psalm portrays the Lord’s power, wisdom, and goodness to all Creation.” Bible Knowledge Commentary

“O worship the King” takes its origin from this psalm.

Compare to Gen. 1: 3-5 Ps. 104: 2a. _____

Gen. 1: 6-8/ Ps. 104: 2b-4. _____

Gen. 1: 9, 10/ Ps. 104: 5-9 (?10-13) _____

Gen. 1: 11-13/ Ps. 104: 14-17(?18). _____

Gen. 1: 14-19/Ps. 104: 19-23 (24). _____

Gen. 1: 20-23/ Ps. 104: 25, 26 (sea only) _____

Gen. 1: 24-28/Ps. 104: 21-24 _____

Gen. 1: 29-31/ Ps. 104: 27, 28 (29, 30) _____

Other passages which acknowledge the greatness of God in creation:

Gen. 1, 2

Job 38-41

Ps. 19: 1-6

Ps. 148: 1-6

Prov. 30: 4

Is. 40: 1-6

John 1: 1-3

Rom. 1: 18-25

Col. 1: 16, 17

Look at Ps. 103: 5 -13. What is their subject?

Water in ancient times was seen as a foreboding mysterious chaotic force to be feared.

But here in this psalm, God is in complete control of the waters.

Note the things said about the water and what relation the Lord has to it.

✓ **Read v. 5-9 again. Compare to the first three verses in Gen. 1.**

There was no boundary as of yet – but God established that boundary at creation.

I wonder ...

Are tsunamis a reminder of what it was like before God set the boundaries?

Ps. 104: 10-23, 27-30

The tenses of the verbs indicate that God is constantly at work

Compare:

Job 34: 14, 15

Acts 17: 25-28

Col. 1: 17

Ps. 104: 23

God has graciously given us a rhythm of life which includes productivity because we were made in His image.

What does being productive mean to you? Is it merely checking off your daily list of to-does?

The structure of this poem is:

Blessing		
	Making	v. 1-4
Earth		v. 5
Earth		
	Making	v. 13
	Man	v. 14
	Making	v. 19
	Man	v. 23
	Making	v. 24
Earth		
Earth		v. 30
	Making	v. 31
Blessing		v. 35

Ps. 104: 5- 11, 25, 26

God's rebuking and controlling of the waters showed His sovereignty over the chaos of the water. In the minds of the ancient sages, water was a powerful force to be feared. But God conquers and calms the water. He is Sovereign over all.

The writer ends as he began: "Bless the Lord, O my soul."

"Praise the Lord."

Hebrew = "Hallelujah"

Here we have the first of 23 occurrences of this phrase in the Psalms.

104: 35; 105: 45; 106: 1, 48; 112:1; 113: 1, 9; 115: 18; 116: 19; 117: 2; 135: 1, 3, 21; 146: 1, 10; 147: 1, 20; 148: 1, 14; 149: 1, 9; 150: 1, 6

There is only one thing that is permanent – THE GLORY OF THE LORD. V. 31

"Parallels may be observed between this song and an Egyptian hymn of Amenhotep IV to the sun. But the psalm affirms that the Creator alone, and not any aspect of creation, such as the sun, should be worshiped." Reformation Study Bible

➤ APPLICATION QUESTIONS

1. How has studying these psalms this week sharpened your understanding of Who God is?

2. Go through each psalm, analyzing layer by layer. Make sure you list (1) the key words, (2) what you learn about God and (3) His message to His people. Use your Text Analysis for this.

3. Why is the fact that you are in covenant with the Lord so important? What did you learn about *hesed* (God's unfailing covenant love) this week?

4. Ps. 90: 1 "Abiding in God" what does that mean to you?
When does "forever" begin?
Look at:
1 John 2: 17

5. Have these psalms shown you a better way of overcoming whatever you face? What are you going to do about it next time you feel defeated or betrayed?

- 6. How does each psalm this week relate to Psalms 1 and 2?**
- 7. The Psalms show us the heart of God. How have you seen His heart this week?**
- **Find a Hymn/worship song that relates to what you have seen this week.**

PSALMS OF PRAISE AND PSALM OF LAMENT

LESSON ELEVEN “Do You Tremble Before The Lord? Is He That Majestic To You?”

Ps. 114: 7

Psalms 108, 109, 111, 113, 114

BASIC STUDY Names of God: Melek Ha Goyim – King of the Nations Ps. 108: 3; 113: 4

- **Read Psalm 108 and write your first impressions here.**

- **Go to the Appendix and do your Text Analysis on Ps. 108**

- **Read Psalm 109 and write your first impressions here.**

- **Go to the Appendix and do your Text Analysis on Ps. 109**

- **Read Psalm 111 and write your first impressions here.**

- **Go to the Appendix and do your Text Analysis on Ps. 111**

- **Read Psalm 113 and write your first impressions here.**

- Go to the Appendix and do your Text Analysis on Ps. 113
- Read Psalm 114 and write your first impressions here.
- Go to the Appendix and do your Text Analysis on Ps. 114
- Names of God: Melek Ha Goyim
- Go to the Application Questions if you are not doing Digging Deeper.
- DIGGING DEEPER

Book Five of the Psalms 107- 150

Psalm 108

Ps. 108 is very, very similar to Ps. 57: 7-11 and 60: 5-12. So why basically repeat David's psalm here?

There is a reason!

This is the final book of the psalms and this book revels in God's wisdom, power, greatness and ultimate victory. We hear this psalm again because as the Complete Jewish Study Bible says: *"The sages of Isra'el all see this passage as speaking of Isra'el's messianic hope. Radak comments, 'Although this dismal exile appears to be interminable, I firmly cling to my belief that God will send the [Messiah] Redeemer.'"*

When we first read the opening psalms, we learn more and more of Who this majestic God is. As we progress throughout the remaining books, each one focuses on more revelations of Who our God is – of how His heart is made known.

Stay alert as you read the psalms; what is the message of each book and how is it delivered. You will see your God in His glory as He weaves a tapestry of His majesty.

Ps. 107 opens the Fifth and final book of psalms. Ps. 107 and Ps. 108 share much in common. God's sovereignty over creation, God's people exalting Him and God's deliverance of His people.

- Ps. 108: 1

How do we know if we are steadfast?

V. 4 What else is steadfast and causes us to be steadfast as well?

- Ps. 108: 4

Hesed #2617 lovingkindness, mercy, goodness, love

"This aspect of God is one of several important features of His character: truth, faithfulness, mercy, steadfastness, justice, righteousness and goodness. The psalmist made it clear that God's kindness and faithfulness serves as the foundation for His actions and His character." The Complete Word Study Dictionary

Emet #571 truth, faithfulness, fidelity

"It is frequently connected with lovingkindness and occasionally with other terms such as peace, righteousness, and justice. To walk in truth is to conduct oneself according to God's holy standards. Truth was the barometer for measuring both one's word and actions. Accordingly, God's words and actions are characterized by this Hebrew term also." The Complete Word Study Dictionary

God's lovingkindness (*hesed*) and His faithfulness are clearly the spotlight in this psalm.

The similarities between this psalm and Ps. 57 and 60 is also accounted for by this quote:

"God's truth is adaptable to new situations and old songs become 'new songs' when new challenges are matched with changeless theology." Warren Wiersbe

Psalm 109 – The Last of the Imprecatory Psalms

Structure of this psalm:

- A. Invocation to the God of Praise v. 1
- B. The Words and Acts of the Ungodly v.2-5
- C. Imprecation v. 6-15
- B'. The Acts and Words of the Ungodly v. 16-20
- A. Benediction of the God of Praise v. 30, 31

The “mouth” is emphasized here by being placed at the beginning of each of the lines of Ps. 109:
2

He goes on to mention more about words of _____. v. 3

- Ps. 109: 1, 2

To the psalmist God appears not to _____.

- Ps. 109: 4 “accuser,” “adversary” = *satan* #7853

Also v. 6 here more an adversary

Look at:

Acts 1: 20

Zech. 3: 1

1 Pet. 5: 8

Ps. 109: 6-15

“An accuser at his right hand” compare to:

Ps. 110: 1

Acts 2: 25, 34

Rom. 8: 34

It is suggested that the tenses of the verbs should be read as futures and not as requests, i.e., “His days will be few ... His children will be beggars.” This can be seen in the use of “Let his days be few...” and other examples of “Let ...”

Because David knew God’s covenant agreement, David was predicting what would happen in response to the man’s sin. (Lev. 26: 14-39)

- Ps. 109: 9-10

The guilt of the father affected the whole family.

“It has to be recognized that the penalty asked for, though extreme, is not intemperate, but measured; a matter not of hot rage, but of cold calculation.” Bible Speaks Today

Ex. 21: 24

Keep in mind the ruling that a man give an eye for an eye, etc., was to prevent any escalation of retribution. It was a boundary for all to observe.

Ultimately God is Judge and He will judge sin and the sinner. It is not in God's nature to overlook sin but His holiness demands that sin be dealt with. David is asking the Lord to do what He will do eventually.

- Ps. 109: 14-15

"While forgiveness is possible for the repentant sinner (51: 1), the hardened sinner is beyond salvation." Expositor's

Do you find this psalm much like Ps. 69: 22-28?

Ps. 109: 16-20

"His failure to 'remember' to practice 'kindness' is a serious sin, because it is a breach of the covenantal stipulation (Lev. 19: 18; Mic. 6: 8)." Expositor's

Deut. 24: 17-21

"Rather, according to a rigid code of retribution the psalmist is asking that his enemy may receive precisely what he deserves. Let him be well and truly dosed with his own medicine." Bible Speaks Today

Verse 20 should be read as a prophetic statement- *"This is the Lord's payment to my accusers."* Kidner

"Such heartless people as this man have made themselves 'foreigners to the covenants' and accordingly it is only right that they should be excluded from citizenship in Israel." Bible Speaks Today

"The sentiment is harsh, but the threat of the wicked against the righteous was severe." Bible Knowledge Commentary

Ps. 109: 21 the "But You" is emphatic. Again David turns to the *hesed* love of His covenant God.

Ps. 109: 25 “I” is emphatic – here this emphasis is to dramatize the difference between the writer and his helpless conditions in comparison to the mighty right arm of the Lord.

Ps. 109: 30, 31

“Judas fits the description of the enemy in our psalm, and he suffered the punishment which the psalmist called on the one who had betrayed him: ‘With the payment he received for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out’ (Acts 1: 18).” Tyndale

- Ps. 109: 31

Instead of finding the accuser at his right hand, the needy finds His God at his right hand.

Look at:

1 John 2: 1

Psalm 111

“Pss. 111-112 are connected by an acrostic, consisting of twenty-two lines in each psalm, each line starting with a successive letter of the Hebrew alef-bet...”

While Ps. 111 emphasizes God and His ways, Ps. 112 concentrates on the person who follows God. Ps. 112 can be viewed as a development of the last verse of Ps. 111, on the blessings of revering Adonai.”

The Complete Jewish Study Bible

Acrostic psalms are a common trait among wisdom poems. Acrostic psalms lend a sense of order and complete coverage of the topic. Other acrostic psalms are: 9, 10, 24, 34, 37, 119 and 145.

This psalm also has elements of the thanksgiving psalm and the wisdom tradition (see especially ‘fear of the Lord.’)

“The opening “Hallelujah” sets the mood for the entire psalm as a hymn of praise.” Expositor’s

Remembering is always key in the service and worship of the Lord.

“As Abraham went from place to place, he left behind altars and wells as memorials that God had brought him that way, and the Jewish nation left ‘memorial stones’ after they entered Canaan (Josh. 4: 1-7).” W. Wiersbe

Ex. 13: 3-10

Josh. 4: 4-7

- Ps. 111:3

“The word ‘righteousness’ refers to God’s orderly rule over creation, His victorious rule over the nations, and His redemption of His own (103: 6). He is the God Who is loyal to His covenant and will always – ‘His righteousness endures forever’ – be committed to the redemption of His children.” Expositor’s

Rev. 15: 4

- Ps. 111: 4, 5

This psalm recalls the Exodus, wilderness wanderings, and conquest of the Promised Land.

Zeker – “remembrance” “to be remembered”

Not only bringing to mind, but proclaiming to others who will listen

We are encouraged all throughout Scripture to remember the works of the Lord.

Ps. 145: 6

Ps. 96: 3

Ps. 117

“The great acts of redemption are interwoven with covenant language and references to divine revelation.” Expositor’s

B’rit = covenant

- Ps. 111: 9

How long is the covenant to last?

- Ps. 111: 10

“The word ‘beginning’ means ‘the principle part,’ and without this, we are unprepared to learn God’s truth.” Wiersbe

Psalm 113

The Hallel Psalms (113-118) are recited on the three festivals: Pesach (Passover), Shavu’ot (Pentecost), and Sukkot (Tabernacles). Rosh-Hodesh and Hanukkah also are times when these poems are recited. Ps. 136, also called the Great Hallel, is typically recited during the morning service on Shabbat.

These Hallel Psalms are framed by the acrostics: Ps. 111, 112 and 119. This forms a literary setting for these Praise Psalms.

Some call the Hallel psalms 113-118 the Egyptian Hallel because it concerns God's rescue of His people from Egypt.

Ps. 113-114 were recited or sung before the Passover meal and Ps. 115-118 were recited after the festive meal.

The psalm opens and closes with "Praise the Lord," thus forming an inclusio. This is a wonderful opening of the Hallel collection.

There is also an inclusio enveloping Ps. 111-113.

Remember, the inclusio has a major subject defined within its boundaries and the focus here is clearly the praise of Almighty God.

**You also see the repetition of the Lord's _____ . v. 1, 2, 3
We are never to forget.**

Ps. 113: 1-4

Who is to praise the Lord?

Mal. 1: 11

Is. 45: 22-25

Jer. 3: 17

Is. 65: 1

Ps. 113: 5, 6

Write the question here that the psalmist asks.

Ex. 15: 11

Deut. 3: 24

Ps. 35: 10

Is. 40: 18, 25

Mic. 7: 18

- **Ps. 113: 7-9**

Verses 7 and 8 are a quote from Hannah's Song , 1 Sam. 2: 1-10 and also of Mary's Magnificat, Luke 1: 52.

"God is both transcendent (v. 4-6) and immanent (7-9); above creation but present with His people. Ps. 113 is the first of several psalms used to celebrate the great annual festivals of Passover, Weeks, Tabernacles, New Moon, and the Dedication of the temple." Reformation Study Bible

So this means ...

Look at:

Matt. 26: 30; Mark 14: 26

"Psalm 113 calls on the congregation to praise God for being a glorious and transcendent God, Who remains involved in the life of His people." Tyndale

Psalm 114

“This psalm celebrates the deliverance of God’s people at the Exodus – a fitting song to be sung at Passover which was instituted at that time (Ex. 12).” Bible Knowledge Commentary

“Jewish tradition assigned this psalm to the eighth day of Passover. In eight short verses, and with virtually unrivaled poetic subtlety, the psalmist describes the tremendous power of God’s visual self-revelation (theophany) at the time of Israel’s salvation from Egypt and entry into Canaan. (Ex. 13: 21)”

Reformation Study Bible

The Pesach Haggadah exhorts that ‘in every generation, we must consider ourselves as having personally been freed from Egypt.’ In fact, this psalm, along with Ps. 113, is part of the Pesach Haggadah.

Haggadah - the text recited at the Seder on the first two nights of the Jewish Passover, including a narrative of the Exodus.

"about six weeks before Passover we began to study the Haggadah"

- **Ps. 114: 2**

Compare this verse to:

Deut. 4: 20

Deut. 7: 6-8

Deut. 32: 9-11

1 Kings 8: 51

Hos. 13: 4

Amos 3: 1,2

Ps. 114: 3, 4

Here the poet uses personification as a way of bringing the past acts of God into focus.

The sea did not literally “look and fled.” V. 3

Or did “the mountains actually skip like rams?”

So what is the purpose of using this kind of language?

One reason (to get you started) is that this kind of language is colorful and memorable. It should catch your attention.

"If they – if we – are His sanctuary and His dominion, then both mind and mouth must be kept from the world's language of folly and greed and inanity and self-importance and deceit. The church is to be 'the pillar and bulwark of the truth.'" Bible Speaks Today

This psalm teaches us that God will achieve His purposes.
How does that effect your day?

"The people and their country were God's sanctuary because God chose to be present with them. The tabernacle, and then the temple, were symbols of His presence." Reformation Study Bible

One beautiful way of breaking down this psalm is this:

Ps. 114: 1

God is for us

v. 2a

God is with us

v. 2b

God is over us

v. 3-8

God is before us

Now go back through each of these categories and write down how God is just that presence for you.

➤ **APPLICATION QUESTIONS**

1. How has studying these psalms this week sharpened your understanding of Who God is?

2. Go through each psalm, analyzing layer by layer. Make sure you list (1) the key words, (2) what you learn about God and (3) His message to His people. Use your Text Analysis for this.

3. Why is the fact that you are in covenant with the Lord so important? What did you learn about *hesed* (God's unfailing covenant love) this week?

**4. Have these psalms shown you a better way of overcoming whatever you face?
What are you going to do about it next time you feel defeated or betrayed?**

5. How does each psalm this week relate to Psalms 1 and 2?

6. The Psalms show us the heart of God. How have you seen His heart this week?

➤ Find a Hymn/worship song that relates to what you have seen this week.

PSALMS OF PRAISE AND PSALM OF LAMENT

LESSON TWELVE “Lord, Let My Life Be A Song Before You!”

SUMMARY LESSON

BASIC STUDY Names of God Review

**This week you will return to each of the Psalms you have studied.
As you read the psalm this time, now that you have gained so much understanding
of how and why they were formed, dig one more important fact from the psalm.
As you read, see what attribute of the Lord surfaces to the top.**

Let’s start at the beginning.

**Read Ps. 1 and write here the attribute of God which dominates your
understanding after reading it.**

Read Ps. 2 – What attribute do you see?

Read Ps. 3 Attribute of God

Read Ps. 4 Attribute of God

Read Ps. 5 Attribute of God

Read Ps. 6 Attribute of God

Read Ps. 7 Attribute of God

Read Ps. 8 Attribute of God

Now STOP.

Action time.

Now go and either call, email, text or better yet, speak person to person with someone and tell them what amazes you about what the Lord has shown you about Who He is!

Do not skip this assignment. This is the most important one of the whole study most likely.

Now choose as many of these psalms as your week affords – hopefully all of them! And do the same thing – read them, find the attribute that best describes the Lord and then go and share what you find.

Ps. 13

Ps. 19

Ps. 22

Ps. 24

Ps. 25

Ps. 33

Ps. 39

**You have also studied the names of God as you have done this study.
With the next psalms – list the attribute and the name of God that has claimed
your heart.**

Ps. 41

Ps. 42

Ps. 43

Ps. 46

Ps. 47

Ps. 48

Ps. 51

Ps. 52

Ps. 53

Ps. 54

Ps. 55

Ps. 56

Ps. 57

Ps. 58

Ps. 59

While we have not studied every psalm of praise or psalm of lament – we have studied the majority of them.

If you HAD to give a reason why the Lord had you take the time in this season of your life to study His psalms, what would that reason be?

Psalms of Lament give you a particular picture of not only the person who is in difficult times and how a godly person handles that, these psalms paint a portrait of our God nowhere else found in Scripture.

How do the psalms of lament increase your faith and stretch your understanding of Who God is?

Read the following psalms and note again what you see as most important to you right now about Who God is and which name of God you are drawn to.

Read Ps. 60

Ps. 61

Ps. 64

Ps. 68

Ps. 69

Ps. 70

Ps. 71

Ps. 74

Ps. 76

Ps. 77

Ps. 79

There are other categories of psalms: thanksgiving, trust (confidence), wisdom, Songs of Zion, royal psalms, imprecatory psalms, history and theology psalms about God and other individual psalms.

What would be missing to you personally if there were no psalms of praise?

What if there were no psalms of lament?

STOP now and thank the Lord for including all of these wonderful expressions of honest and raw emotions to our God.

Tell Him your honest and raw emotions as well.

We are so controlled these days – we rarely talk to the Lord about the real issues of our emotions, just the circumstances surrounding the emotions.

Continue with the remaining psalms and do the same: name of God that surfaces to you and the attribute of God that stands out to you.

Ps. 82

Ps. 83

Ps. 84

Ps. 86

Ps. 87

Ps. 90

Ps. 94

Ps. 100

Ps. 102

Ps. 103

Ps. 104

Ps. 108

Ps. 109

Ps. 111

Ps. 113

Ps. 114

Get up, walk around for a while because you are about to say “Good-bye” to the psalms for some time.

Ask the Lord to show you what remains to be seen in your life right now about the psalms.

Really ask Him – don’t settle for a blank stare.

Wrestle with this if need be – but find out what He wants you to know about Him.

We are in for a real treat as we close out these wonderful psalms!

Don’t take for granted the voice that you hear coming from these pages of the poetry of the Bible.

God is speaking – the “Heavens are declaring the glory of God!”

Do you hear it?

Names of God and attributes of God

Read Ps. 135

Ps. 145

Ps. 146

Ps. 147

Ps. 148

Ps. 149

Ps. 150

**Now after all these weeks, you are prepared to write your own psalm to the Lord.
Make it at least six lines.**

Use all the technics you have seen from the various psalmists.

**If you will do this, you will stretch your relationship with the Lord to another level
of intimacy.**

Well done!

Very Well done!

**Now go back through your study and look at your own answers each week to the
Application Questions.**

Especially look long and hard at the questions:

1. How has studying these psalms this week sharpened your understanding of Who God is?

2. Go through each psalm, analyzing layer by layer. Make sure you list (1) the key words, (2) what you learn about God and (3) His message to His people. Use your Text Analysis for this.

3. Why is the fact that you are in covenant with the Lord so important? What did you learn about *hesed* (God's unfailing covenant love) this week?

4. Have these psalms shown you a better way of overcoming whatever you face? What are you going to do about it next time you feel defeated or betrayed?

5. The Psalms show us the heart of God. How have you seen His heart this week?

➤ **Find a Hymn/worship song that relates to what you have seen this week.**

The Psalms of Lament

Psalms of Lament provide some parallels to the Book of Job.

These psalms have certain structural similarities to Job.

The structure of the psalm of lament usually deals with three dimensions:

- 1) A complaint against God (problem is God)*
- 2) A complaint against an enemy (problem is external)*
- 3) And the psalmist's complaint against himself (problem is internal)*

*All three dimensions are not usually found in one psalm but can be as in **Psalm 22**.*

***Psalms 38, 41 and 88** are also Psalms of Lament.*

These psalms are basically prayers, as the psalmists lay their problems before God.

Boldness and naked honesty are sometimes evident in these psalms; inhibitions are laid aside.

Other Psalms of Lament are:

6, 13, 30-32, 35, 39, 51, 69, 71, 91, 102, 103, 130

Psalms of the Persecuted and Accused:

3, 4, 5, 7, 11, 17, 23, 27, 57, 63

There are also Community Psalms of Lament:

44, 60, 74, 77, 79, 80, 83, 85, 90, 94, 123, 126, 137

"The psalms of lament, the largest category in the Psalter, are an expression of one of the extremes of human life." C. Hassell Bullock

The psalms of lament promote a "freedom of speech" with the Lord. The writer is encouraged to publish his true sentiments, holding nothing back from His Lord with no fear of condemnation. What is interesting in these psalms of lament is the strong prominence of trust which is confessed right alongside the cry for help.

In regard to Job, it would be helpful to visit a few of these psalms and note the corresponding literary similarities.

- Visit Psalms 4 and 5 and compare to what you have seen in Job.***

Notes are from Claus Westermann

***Additional notes from General Special Revelation Ps. 19**

This distinction between general and special revelation focuses more on the extent and purpose of revelation.ⁱ General revelation is referred to as “general” revelation because it has a general content and is revealed to a general audience. Through general revelation to all men, God communicates His existence, His power, and His glory, such that men are left without excuse.

Given this summary overview of the nature of general and special revelation, we return to the question Dr. Sproul asked his seminary class. Recall that he asked: “How many of you believe that God’s revelation in Scripture is infallible?” And they all raised their hand. Then Dr. Sproul asked, “And how many of you believe that God’s revelation in nature is infallible?” And this time no one raised their hand. As we will see in our next post, the reason for the different responses had to do with the students’ right concern to recognize that Scripture is a higher authority than scientific theories. That, however, was not what Dr. Sproul asked. And therein lies the rub in many contemporary discussions of this issue. We end up talking past each other because we are not listening carefully. Dr. Sproul asked his students a question regarding something God does. And despite the misgivings of his students, the answer Dr. Sproul gave is correct. God’s revelation in creation is equally as infallible as His revelation in Scripture because in both cases, it is God who is doing the revealing, and God is *always* infallible. God cannot err in His work of revealing Himself. The question the students *thought* Dr. Sproul was asking is an extremely important question, but it cannot be answered adequately until Dr. Sproul’s original question is answered correctly.

In our next post, we will examine what may be the most important point Dr. Sproul raised in connection with the contemporary discussions, and that is the difference between God’s infallible

revelation (general and special) and our fallible interpretation of that revelation (general and special). In connection with this topic, we will need to look at Dr. Sproul's commentary on Article 12 of the *Chicago Statement on Biblical Inerrancy* in order to understand the difference between scientific theories that contradict an interpretation of Scripture as opposed to theories that contradict an actual teaching of Scripture.

For more reading on this:

<https://www.ligonier.org/blog/general-and-special-revelation-reformed-approach-science-and-scripture/>

*NOTES ON SHEOL

What is the difference between Sheol, Hades, Hell, the lake of fire, Paradise, and Abraham's bosom?

<https://www.gotquestions.net/Printer/sheol-hades-hell-PF.html>

Question: "What is the difference between Sheol, Hades, Hell, the lake of fire, Paradise, and Abraham's bosom?"

Answer: The different terms used in the Bible for heaven and hell—sheol, hades, gehenna, [the lake of fire](#), paradise, and [Abraham's bosom](#)—are the subject of much debate and can be confusing.

The word *paradise* is used as a synonym for *heaven* ([2 Corinthians 12:3-4](#); [Revelation 2:7](#)). When Jesus was dying on the cross and one of the thieves being crucified with Him asked Him for mercy, Jesus replied, "I tell you the truth, today you will be with me in paradise" ([Luke 23:43](#)). Jesus knew that His death was imminent and that He would soon be in heaven with His Father. Therefore, Jesus used *paradise* as a synonym for *heaven*, and the word has come to be associated with any place of ideal loveliness and delight.

Abraham's bosom is referred to only once in the Bible—in the story of Lazarus and the rich man ([Luke 16:19-31](#)). *Abraham's bosom* was used in the Talmud as a synonym for *heaven*. The image in the story is of Lazarus reclining at a table leaning on Abraham's breast—as John leaned on Jesus' breast at the Last Supper—at the heavenly banquet. The point of the story is that wicked men will see the righteous in a happy state, while they themselves are in torment, and that a "great gulf" that can never be spanned exists between them ([Luke 16:26](#)). Abraham's bosom is obviously a place of peace, rest, and joy—in other words, paradise.

In the Hebrew Scriptures, the word used to describe the realm of the dead is *sheol*. It simply means "the place of the dead" or "the place of departed souls/spirits." The New Testament Greek equivalent to *sheol* is *hades*, which is also a general reference to "the place of the dead." The Greek word *gehenna* is used in the New Testament for "hell" and is derived from the Hebrew word *hinnom*. Other Scriptures in the New Testament indicated that sheol/hades is a temporary place where souls are kept as they await the final resurrection. The souls of the righteous, at death, go directly into the presence of God—the part of sheol called "heaven," "paradise," or "Abraham's bosom" ([Luke 23:43](#); [2 Corinthians 5:8](#); [Philippians 1:23](#)).

The lake of fire, mentioned only in [Revelation 19:20](#) and [20:10, 14-15](#), is the final hell, the place of eternal punishment for all unrepentant rebels, both angelic and human ([Matthew 25:41](#)). It is described as a place of burning sulfur, and those in it experience eternal, unspeakable agony of an unrelenting nature ([Luke 16:24](#); [Mark 9:45-46](#)). Those

who have rejected Christ and are in the temporary abode of the dead in hades/sheol have the lake of fire as their final destination.

But those whose names are written in the [Lamb's book of life](#) should have no fear of this terrible fate. By faith in Christ and His blood shed on the cross for our sins, we are destined to live eternally in the presence of God.

STUDYING THE NAMES OF GOD: YAHWEH

The most common basic question we ask of someone is: “What is your name?”

Identity

- Why do certain *names* evoke certain responses from us?



The name is associated with the history of the person or place. We cannot disassociate something or someone vitally interwoven with our personal and corporate history.

Even non-believers cry out, “God, help me!”

- Why do they call on One in Whom they do not believe?
- Why do we not call on the *name* of God at all times, for all things? Not just when we are at rope’s end?

Look at a few verses which teach us about the name of God.

“O LORD, our Lord, how majestic is Your **name** in all the earth, Who have displayed Your splendor above the heavens!” Ps. 8:1

“But let all who take refuge in You be glad, let them ever sing for joy; and may You shelter them, that those who love Your **name** may exult in You.” Ps. 5:11

“I will tell of your **name** to my brethren; in the midst of the assembly I will praise You.”

Ps. 22:22

“He restores my soul; He guides me in the paths of righteousness for His **name’s** sake.” Ps. 23:3

“For Your **name’s** sake, O LORD, pardon my iniquity, for it is great.” Ps. 25:11

“For our heart rejoices in Him, because we trust in His holy **name**.” Ps. 33:21

“Enter His gates with thanksgiving and His courts with praise, give thanks to Him, bless His **name**.”

Ps. 100:4

“But You, O LORD, abide forever, and Your **name** to all generations... So the nations will fear the name of the LORD and all the kings of the earth Your glory.” Ps. 102:12, 15

“Nevertheless He saved them for the sake of His **name**, that He might make His power known.” Ps. 106:8

“Bless the LORD, O my soul, and all that is within me, bless His holy **name**.” Ps. 103:1

“Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My **name**.” Ps. 91:14

“We give thanks to You, O God, we give thanks, for Your **name** is near; men declare Your wondrous works.” Ps. 75:1

“Remember this, O LORD, that the enemy has reviled, and a foolish people has spurned Your **name**.” Ps. 74:18

“Save me, O God, by Your **name**, and vindicate me by Your power.” Ps. 54:1

“I will give You thanks forever, because You have done it, and I will wait on Your **name**, for it is good, in the presence of Your godly ones.” Ps. 52:9

“Through You we will push back our adversaries; through Your **name** we will trample down those who rise up against us.” Ps. 44:5

“If we had forgotten the **name** of our God or extended out hands to a strange god, would not God find this out? For He knows the secrets of the heart.” Ps. 44:20, 21

“O LORD, I remember Your **name** in the night, and keep Your law.” Ps. 119:55

“Our help is in the **name** of the LORD, Who made heaven and earth.” Ps. 124:8

“Let them praise His **name** with dancing; let them sing praises to Him with timbrel and lyre.” Ps. 149:3

“Bring my soul out of prison, so that I may give thanks to Your **name**; the righteous will surround me, for You will deal bountifully with me.” Ps. 142:7

“For they speak against You wickedly, and Your enemies take Your **name** in vain.” Ps. 139:20

“I will bow down toward Your holy temple and give thanks to Your **name** for Your lovingkindness and Your truth; for You have magnified your word according to all You **name**.” Ps. 138:2

- How do the waters, moon, etc., praise God? By doing what they were designed to do.
- What were you designed to do? The same.

The Jews took no chance of dishonoring or taking God’s name in vain. We, on the other hand, take great liberties with God’s precious and holy name.

- Why was there such reverence and awe for God’s name?
- What has changed?

Read Zeph. 3:9

“For then I will give to the peoples purified lips, that all of them may call on the name of the LORD, to serve Him shoulder to shoulder.”

A name in the Hebrew culture represents who they are: the person’s significance.

God did not allow man to give Him His names. God told man how He was to be addressed.

Each name of God is like a portrait - a glimpse of Who He is ... His glory, His splendor, His magnificence.

Royals use names like "your highness" or "your excellency" or "your majesty" even "your eminence."

We learn much about God in many ways, but it is the Word of God that most clearly and most fully reveals Who He is.

Ex. 3:14, "God said to Moses, 'I AM WHO I AM'; and He said, 'Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"

When God says "I AM" there is much more involved in that statement. He is stating His pre-existent, eternal self.

This is evidenced by the very same term in Greek which Jesus uttered in Jn. 8:58.

"Jesus said to them, 'Truly, truly, I say to you, before Abraham was born, I am.'" (*ego eimi*)

Jn. 8:24, 28 (I AM)

"Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple." 8:59

This declaration nearly cost Jesus His life. The Jews were very clear on what this meant. Jesus was declaring Himself to be God.

But the disciple John tells us repeatedly that His time had not yet come. Jesus was untouchable until His time had come. Jn. 7:6, 8, 30; 8:20

Jn. 12:23; 13:1; 17:1 God's timing is perfect. That is part of God's identity ... Who He is.

"The **name** of the LORD is a strong tower; the righteous runs into it and is safe." Prov. 18:10

"Some boast in chariots and some in horses, but we will boast in the **name** of the LORD, our God."

Ps. 20:7



STUDYING THE NAMES OF GOD

EL SHADDAI

God reveals Himself as *El Shaddai*.

In Gen. 17, God speaks to Abram and calls Himself *El Shaddai*. God had appeared to Abram before this in Gen 12 and 15 and had not referred to Himself with this name.

Why does He tell Abram this is His name now?

Not only does God reveal Himself with this new name, He tells Abram that he, too, will have a **new name**. From now on, Abram will be called “Abraham.” This new name changes Abram from a fatherless wanderer to the patriarch of an entire nation. Abram has now added two very important letters: *HA* to his name. These letters represent the being or breath of God.

Now Abraham is **identified** with Almighty God.

When Abraham first hears from God as his *El Shaddai*, Abraham falls on his face. Gen. 17:3

When God speaks to you as *El Shaddai*, what is your response?

What does *El Shaddai* mean?

Almighty God

El is the name for “god.” Many middle eastern languages use this term for “god.” This is one of the oldest and most widely used terms for Deity known to man.

El actually stands for power or might.

Shaddai comes from the word meaning “breast.” It connotes the idea of shedding forth or pouring forth life. This is a beautiful picture of our Savior as He poured out His own life so that we might have life. When we observe the sacrament of the Lord’s Communion, we are declaring what He did on our behalf. This is the ceaseless witness of His giving of Himself for and to us.

Did you ever wonder why the Lord’s Supper is so important?

It is the constant reminder of all He has poured forth for us until He returns to draw us to His breast as His Bride.

To return to the original use of the name *El Shaddai*, remember Abraham. In Gen.17, we find a man ninety-nine years old. He had been told that God would make him father of a great nation, yet still Abraham was childless with his wife Sarai.

In Gen. 16, Abram tried to “help” God be Almighty. Abram took Hagar, his wife’s handmaid, as his concubine. She did conceive and bore a son, Ishmael, to Abram. But Ishmael was not the heir which had been promised.

In Gen. 17, God announces Himself as Almighty and All-Sufficient. God does not need Abram's help. God will indeed perform His will and pour forth from the dead reproductive bodies of Abram and Sarai the promised heir, Isaac. God alone is **the Source** from which Abram will receive the promise.

In this pivotal chapter, God not only makes all of these promises to Abraham; He not only changes his and Sarai's names; God makes certain requirements of Abraham.

No longer called Abram, this man's **identity** will further change. He and his whole household will undergo circumcision. Almighty God will do much for His heir, but there must be a response, a commitment on Abraham's part as well. No longer must Abraham endeavor to accomplish God's work by his flesh. Abraham will yield to the will of Almighty God. Then God will act.

Are you "helping" God keep His promises to you? How is that going?

God keeps His promises as El Shaddai because He is almighty, powerful and sovereign.

From the beginning of His written revelation in Genesis to His triumph song in Revelation, God is portrayed as King. No authority can overrule His will. He alone reigns and rules.

Rev. 4:2, 8, 11 John says, "Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne ... 'Holy, holy, holy is the LORD God, the Almighty, Who was and Who is and Who is to come.' Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created."

Are you looking for God to keep His promises and yet you continue without yielding to His single requirement of you, be circumcised?

What would circumcision look like in your life?

Has God indeed revealed Himself to you as El Shaddai?

Are you satisfied alone in Him or is there something else or someone else that you need to find true satisfaction?

What is He pouring forth in your life that is eternal and no one can rob from you?

If God is Almighty and Sovereign over your life, what is it that you have the most difficulty turning over to Him and trusting Him to rule?

What would your life look like if you yielded to Almighty God the way Abraham did?

Some Scriptures to help with your contemplation of God's sovereignty:

"Know therefore today, and take it to your heart, that the LORD, He is God in heaven above and on the earth below, there is no other." Deut. 4:39

"Who among all these does not know that the hand of the LORD has done this, in Whose hand is the life of every living thing, and the breath of all mankind?" Job 12:9, 10

"Why do you complain against Him that He does not give an account of all His doings?" Job 33:13

“Behold, let me tell you, you are not right in this, for God is greater than man.” Job 33:12

“Then the LORD answered Job out of the whirlwind and said, ‘Who is this that darkens counsel by words without knowledge? Now gird up your loins like a man, and I will ask you, and you instruct Me! Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, who set its measurements? Since you know. Or who stretched the line on it?’” Job 38:1-5

“Thus says the LORD, the King of Israel and His Redeemer, the LORD of hosts: ‘I am the first and I am the last, and there is no God besides Me.’” Is. 44:6

“Woe to the one who quarrels with His Maker, an earthenware vessel among the vessels of earth! Will the clay say to the potter, ‘What are you doing?’ Or the thing you are making say, ‘He has no hands’?” Is 45:9

“The LORD is slow to anger and great in power, and the LORD will by no means leave the guilty unpunished. In whirlwind and storm is His way, and clouds are the dust beneath His feet.” Nahum 1:3

A.W. Tozer quotes follow:

“The life of the Christian is bound up in the sovereignty of God.”

“God’s sovereignty means that if there’s anybody in this wide world of sinful men that should be restful and peaceful in an hour like this, it should be Christians.”

“God, Who has lived all our tomorrows and carries time in His bosom, is carrying out His eternal purposes.”

“God could never be sovereign without the power to bring about His will or the authority to exercise His power.”



NAMES OF GOD – EL ELYON

Ps. 78: 35

“And they remembered that God was their rock,
And **the Most High God** their Redeemer.”

We are first introduced to **the Most High God** in Genesis as Abraham is victorious over a much larger enemy because the Most High God delivered them into his hands. Gen. 14: 20

“For His dominion is an everlasting dominion, and His kingdom endures from generation to generation. And all the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of the earth; and no one can ward off His hand or say to Him, ‘What have You done?’”

“Nebuchadnezzar ... blessed **the Most High** and praised and honored Him Who lives forever.”

Dan. 4: 34, 35

Is. 14: 14 has, “I will ascend above the heights of the clouds; I will make myself like the Most High.” This is considered by many to be the words of Satan before he fell from heaven. His aspirations cost him heaven and any future in the presence of **the Most High God**.

Deut. 32: 8, “When **the Most High** gave the nations their inheritance, when He separated the boundaries of the peoples according to the number of the sons of Israel.”

Ps. 7: 17, “I will give thanks to the LORD according to His righteousness and will sing praise to the name of **the LORD Most High**.”

Ps. 9: 2, I will be glad and exult in You; I will sing praise to Your name, O **Most High**.”

Ps. 18: 13, “The LORD also thundered in the heavens and **the Most High** uttered His voice, hailstones and coals of fire.”

Ps. 21: 7, “For the king trusts in the LORD, and through the lovingkindness of **the Most High** he will not be shaken.”

Ps. 46: 4, “There is a river whose streams make glad the city of God, the holy dwelling places of **the Most High**.”

Ps. 47: 2, “For **the LORD Most High** is to be feared, a great King over all the earth.”

Ps. 50: 14, “Offer to God a sacrifice of thanksgiving and pay your vows to **the Most High**.”

Ps. 73: 11, “They say, ‘How does God know? And there is knowledge with **the Most High**?’”

Ps. 78: 17, “Yet they still continued to sin against Him, to rebel against **the Most High** in the desert.”

Ps. 83: 18, “That they may know that You alone, Whose name is the LORD, are **the Most High** over all the earth.”

Ps. 87: 5, “But of Zion it shall be said, ‘This one and that one were born in her;’ and **the Most High Himself** will establish her.”

Ps. 91: 1, “He who dwells in the shelter of **the Most High** will abide in the shadow of the Almighty.”

Ps. 91: 9, “For you have made the LORD, my refuge, even **the Most High**, your dwelling place.”

Ps. 97: 9, “For You are **the LORD Most High** over all the earth; You are exalted far above all gods.”

2 Sam. 22: 14, “The LORD thundered from heaven, and **the Most High** uttered His voice.”

More verses explaining El Elyon: Ps. 92: 1; 107: 11; Lam. 3: 35, 38; Dan. 3: 26; 4: 2, 17, 24, 25, 32; 5: 18, 21; 7: 18, 22, 25, 27; Hos. 7: 16; 11: 7

Dan. 7: 25, 27, “He will speak out against **the Most High** and wear down the saints of **the Highest One**, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times and half a time... Then the sovereignty, the dominion and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of **the Highest One**; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him.”

The message in all of these verses is clear: The Most High God is in control! Nothing escapes His notice or His intent. His purposes and will have no threat.

We as His family can rest assured in this truth.

What can man do to you?

El Elyon is in charge, no matter what the circumstances look like.

El Elyon is in control, no matter how you or anyone else feels.

El Elyon is all powerful and will see His will accomplished.

All that is swirling around us is NOT swirling around Him. He will use the events that seem so out of control. When He created the universe, He brought chaos into order. He does that every day.

“This name expresses the extreme sovereignty and majesty of God and His highest preeminence.”

<https://mybible.com/covers/521>

But what about the power of Satan?

Read Is. 14: 14 again – even Satan saw that the LORD was the Most High and there is none greater than El Elyon.

Read the book of Job and see that Satan (who appears in only 1 ½ chapters out of 42!) is able to do NOTHING without permission.

“If God is not sovereign, if He is not in control, if all things are not under His dominion, then He is not the Most High, and you and I are either in the hands of fate (whatever that is), in the hands of man, or in the hands of the devil.” Kay Arthur

At times it may feel as though no one is in control, but please know that **El Elyon is sovereign** and He has absolute control even if you do not understand what is going on.

He will make ... create ... a way so completely “other than” you could have ever imagined. And He had the plan, the purpose and the power all along.

Rest in His mighty and loving hands.

אלהים

(Elohim)

myhebrewlearning.com

Elohim

GENESIS 1:1

STUDYING THE NAMES OF GOD

ELOHIM

Why are we studying these names of God?

When we look into the character of God we are learning His nature and Who He is. This is the heart of theology. Theology, a word which strikes fear in the heart of many, is merely the study of God. To know God is the joy of every follower, every disciple of our King. We do not know about Him, we have the privilege of knowing Him. Phi. 3:8-10

A.W. Tozer has said, "What we think about God is the most important thing about us."

- Have you ever made something? From start to finish, from scratch, it was your craftsmanship?

Ex. Matt and Greg made a doghouse for a Boy Scout project. We still have this doghouse. It is very well made. They even painted it green and put little shingles on the roof.

- What have you made?
- Do you care if it is neglected or harmed?

When you create you are reflecting your Father and Creator. He is the Creator of the heavens and the earth and He has designed us to follow His pattern in His work of creation.

We are made in the *imago dei*, the image of God. Part of this reflection is that we do the things our Father does. We do not look like Him in the sense that our eyes and nose are similar to His, but our walk our mannerisms our way is like His.

- How do you feel when you see your end product? Do you look at it with pride and fond memories of its production?
- What do you think is the greatest invention of the last 100 years? How has it impacted you personally, your home, your community, country, world?

To create = "to cause to exist, to bring into being"

When Greg and Matt created the doghouse, the materials were in a chaotic pile. As they took hammer and nail, they had a design in mind. With each swing of the hammer, they were taking random parts and making something useful. It required an Architect to take these materials and make something. But here the similarity ends. Not only did God create the world, He created the materials from which it was made.

In theological terms, He created the world *ex nihilo* ... out of nothing.

Bara= create

- Do you remember last week the the topic of aseity – Thomas Aquinas’ argument for God’s existence? Everything is caused except God - He is the uncaused Being which brings everything else into being.
- Why is the study of Creation an important part of our faith?
The study of creation is important, first of all because God has made it a frequent topic in His word. From Genesis to Revelation, the fact that He is Creator is never allowed to leave the reader’s thoughts.
Also we need to remember that all was created good. There is no inherent evil in being material rather than spiritual.
Another benefit to studying creation is that we see the nature and will of God through His handiwork. Since the whole of nature was created by God and not a mere chance happening, we are able to discern something about the nature and will of God from an examination of creation. He is truly a God of great order and beauty.
- Why do we teach our children this truth from Scripture?

Is it just a fun, children’s story? Do we, as adults, really need to revisit this narrative in Scripture?

Read the Apostle’s Creed.

Creed from the Latin *credo*= I believe.

Why is this truth concerning God as Creator the first item in the Apostle’s Creed?

When God created the world, at the end of each day He pronounced His work as “good.”

So from where do we get the idea of evil?

The Gap Theory is one explanation of evil. Between Gen. 1:1 and 1:2, there is an opportunity for the fall of Satan from his original abode with God and His angels. God had created things in their good state. This is not dualism. It is not a matter of good versus evil. The Gnostics taught that matter was evil and spirit was good. Therefore you could do anything in your flesh as long as your spirit was “realizing” its divine potential, your flesh was of no consequence. This led to antinomianism= lawlessness.

Keep in mind that God is not “in” space or time; space and time are dimensions of the created order, and God is not bound by them as we are.

Start at Genesis like starting at the beginning of a manual for a building project.

“By the word of the LORD the heavens were made, and by the breath of His mouth all their host.”
Ps. 33:6

“Let them praise the name of the LORD, for He commanded and they were created. He has also established them forever and ever; He has made a decree which will not pass away.” Ps. 148:5, 6

What do you learn about God as a Creator from these verses?

Read Psalm 8.

Read Psalm 115:1-8, 15, 16.

Jer. 10:8-14

Nahum 1:3b “The LORD will by no means leave the guilty unpunished. In whirlwind and storm is His way, and clouds are the dust beneath His feet.”

“To whom then will you liken Me that I would be his equal?” says the Holy One. “Lift up your eyes on high and see who has created these stars, the One Who leads forth their host by number, He calls them all by name; because of the greatness of His might and the strength of His power; not one of them is missing... Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth does not become weary or tired. His understanding is inscrutable.” Is. 40:25, 26, 28

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.” John 1:1-3

“For by Him (Christ) all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him. He is before all things, and in Him all things hold together.”

Col.1:16, 17

The faith chapter in Hebrews teaches us, “By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” 11:3

Elohim is plural.

“Then God said, ‘Let Us make man in our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth. God created man in His own image, in the image of God He created him; male and female He created them.” Gen. 1:26, 27

Elohim represents God in His relation to the world at large as Creator, providential ruler in the affairs of men, and controlling the operations of nature. Elohim is used when Gentiles speak or are spoken to or spoken about, unless there is specific reference to Jehovah, the God of the chosen people. Elohim is used when God is contrasted with men or things, or when the sense requires a common rather than a proper noun. Jehovah represents God in His special relation to the chosen people, as revealing Himself to them, their guardian and object of their worship.

“For You formed my inward parts; You wove me in my mother’s womb. I will give thanks to You, for I am fearfully and wonderfully made; wonderful are Your works, and my soul knows it very well.”

Ps. 139:13, 14

“For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.”

Rom. 11:36 (read v. 33-36 to see the context)

Why were you born? Why are you living?

Read Is. 43:1, 3, 4, 7

To answer the above question, in two simple words, you were created FOR HIM.

The Greek equivalent for glory is *doxa*, which means to give a correct estimate.

We are created to live our lives and as we do, we are giving an appropriate estimate of Who our Father and Creator is. We are created for His glory. (1 Cor. 11:6, 7)

“Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.” Rev. 4:11

Do the heavens proclaim the glory of God? Yes.

Does the beauty of the earth declare His majesty? Yes

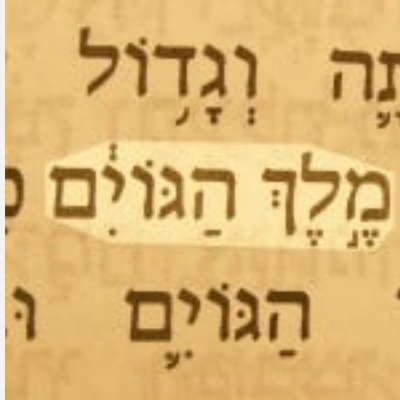
Do you, the crowning achievement, the chef d’oeuvre, His masterpiece, created at the end of all His creations, the best for last, do you declare the excellencies of your Creator and God?

This is what you were created to do.

King of the nations

God was called King of Israel or King of Jacob and Jesus (*Yeshua*) was called King of the Jews. King of the nations is a name of God that indicates that His authority extends beyond a particular people throughout the entire world.

<https://namesforgod.net/king-of-the-nations/>



King of the nations (Melekh haggoyim) in the Hebrew text of Jeremiah 10:7.

King of the nations in Hebrew:

Melekh haggoyim

Strong's Concordance numbers: 4428, 1471

Bible reference: Jer. 10:7

Who should not fear you,

King of the nations?

This is your due.

Among all the wise leaders of the nations

and in all their kingdoms,

there is no one like you. (Jeremiah 10:7 NIV)

He's Melech Ha Olam!

May 14, 2019

Revelation 17:14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those who are with Him are called, chosen, and faithful."

Just about every Hebrew prayer begins by saying, "Baruch Ata Adonai, Eloheinu Melech Ha Olam" which, translated, means, Blessed are you O Lord our God, King of the Universe. Now think about it, King of the Universe! Wikipedia defines "universe" as, "the composition of all the planets, stars, galaxies, the contents of intergalactic space, and all matter and energy". Hmm...that's a lot to be king over!

So He's the King over hundreds of billions of stars, and hundreds of millions of galaxies – the King of everything! Now, this might make this King seem somewhat "out of reach" for you and me. But He's not. Because this King decided to walk into His universe as a little human being so that He could relate to us better. He's big. Bigger than you can imagine. But He's also accessible because He made Himself small too.

So, don't worry. The distance and size of God are not a problem for Him or for you. He knows and understands all your thoughts, worries, your fears, your anxieties, and your troubles! And "If God is for us, who can be against us?" So be at peace my friend, and let Him take care of it all. He truly is "Melech Ha Olam" – the King of the Universe, but He's also your best and closest friend.

LORD OF HOSTS

· Hebrew Names of God ·

יהוה צבאות

YAHWEH SABAOTH - THE LORD OF HOSTS

Reference: [H6635](#)

JEHOVAH SABAOTH (THE LORD OF HOSTS)

(yeh-ho-vaw' se ba'ôṭ)
The Lord of Hosts, The Lord of Powers

Use in the Bible: [Jehovah](#) and [Elohim](#) occur with [Sabaoth](#) over 285 times. It is most frequently used in Jeremiah and Isaiah. [Jehovah Sabaoth](#) is first used in [1Sa 1:3](#).

Variant spellings: None

TWOT Reference: 1865a, 1865b

Strong's

Jehovah Sabaoth in the Septuagint: [kurios sabaôth](#) - the Lord of hosts ([sabaôth](#): Gr. transliteration of Heb. "hosts")

Meaning and Derivation: [Jehovah](#) is translated as "The Existing One" or "Lord." The chief meaning of [Jehovah](#) is derived from the Hebrew word [Havah](#) meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known" - this denotes a God who reveals Himself unceasingly. [Sabaoth](#) (סבא'ות) means "armies" or "hosts." [Jehovah Sabaoth](#) can be translated as "The Lord of Armies" ([1Sa 1:3](#)). This name denotes His universal sovereignty over every army, both spiritual and earthly. The Lord of Hosts is the king of all heaven and earth. ([Psa 24:9-10](#); [Psa 84:3](#); [Isa 6:5](#)).

Further references of the name Jehovah Sabaoth in the Old Testament: [1Sa 1:11](#); [1Sa 17:45](#); [2Sa 6:18](#); [2Sa 7:27](#); [1Ki 19:14](#); [2Ki 3:14](#); [1Ch 11:9](#); [Psa 24:10](#); [Psa 48:8](#); [Psa 80:4](#); [Psa 80:19](#); [Psa 84:3](#); [Isa 1:24](#); [Isa 3:15](#); [Isa 5:16](#); [Isa 6:5](#); [Isa 9:19](#); [Isa 10:26](#); [Isa 14:22](#); [Jer 9:15](#); [Jer 48:1](#); [Hsa 12:5](#); [Amo 3:13](#); [Mic 4:4](#); [Nah 3:5](#); [Hag 2:6](#); [Zec 1:3](#); [Mal 1:6](#); [Hab 2:13](#); [Zep 2:9](#)

Appearing over 250 times in the Old Testament, this name can also be translated as “The Lord of Armies”. It captivates His sovereignty over all spiritual and physical armies. His is the Lord of Hosts and gives charge to the multitude of heavenly beings to face the adversaries.

The King of the universe is fighting on our behalf- the victory is already ours.

“‘Cease striving and know that I am God; I will be exalted among the nations, I will be exalted in the earth.’ The Lord of hosts is with us; The God of Jacob is our stronghold.” Psalm 46:10-11

· Hebrew Names of God ·

יהוה שמה

YAHWEH SHAMMAH - THE LORD IS THERE

Yahweh Shammah- The Lord is there. This name (first found in Ezekial 48:35) describes how the Presence of God fills the millennial Kingdom. Along with giving us hope for that future, God sent His Spirit to dwell in us- “Do you not know that you are a temple of God and that the Spirit of God dwells in you?” (1 Corinthians 3:16). Yet we know every expression of God’s presence among His people is a shadow compared to what is to come. “Christ in you the hope of Glory” (Colossians 1:27). Amen!

This name of God has been my personal favorite for the last several years.

Knowing that my God is with me at all times, He is the God Who is there no matter what, this has blessed my heart in unbelievable ways!

Before we tread on the glorious path of the presence of the Lord, let’s take a look at how we come to lose sight of Him.

Ezekiel gives us a heartbreaking account of how the Lord left His temple because of the evil, sin, wickedness of His people. As a good Father, He could no longer tolerate their acts of rebellion and faithlessness.

Eze. 10: 3, 4 tells us that the Lord (the glory of the Lord) went up from the cherub, where He was to meet with His people, and went to the threshold of the temple.

Ezek. 10: 18 tells us that “the glory of the Lord departed from the threshold of the temple and stood over the cherubim. When the cherubim departed, they lifted their wings and rose up from the earth ... they stood still at the entrance of the east gate of the Lord’s house, and the glory of the God of Israel hovered over them.”

Do you see how the Lord lingered, how this broke His heart to leave His special place of meeting His people, how He lovingly looked as He took His leave from His beloved children?

Ezek. 11: 23 tells us that the Lord again lingered as He went up from the midst of the city and stood over the mountain which is east of the city.

But this book which tells of the horror of exile and separation from God does not remain there.

Ezekiel ends with the promise: “The city shall be 18, 000 cubits round about; and the name of the city from that day shall be, ‘The LORD is there.’”

Jehovah- Shammah

Deut. 31: 6 “Be strong and courageous, do not be afraid or tremble at them, for the LORD your God is the One Who goes with you. He will not fail you or forsake you.”

Heb. 13: 5. “Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, ‘I will never desert you, nor will I ever forsake you.’”

· Hebrew Names of God ·

יהוה צדקנו

YAHWEH TSIDKENU - THE LORD OUR RIGHTEOUSNESS

YAHWEH-TSIDKENU: The Lord Our Righteousness- Jeremiah 23:5-6 "Behold, the days are coming," declares the Lord, "When I will raise up for David a righteous Branch... And this is His name by which He will be called, 'The Lord our righteousness.'" In Jeremiah God pronounced judgment against Israel, and gave them the promise of a righteous Branch (Jesus) who would bring restoration. It is only through the Lord sending His Son that we can be made righteous. Jesus Christ became sin for us so that we could become the Righteousness of God (2 Corinthians 5:21). When we turn and repent, we are cleansed of our sin. "This righteousness from God comes through faith in Jesus Christ to all who believe." (Romans 3:22).

Yahweh Raah

· Hebrew Names of God ·

יהוה רעה

YAHWEH RAAH - THE LORD IS MY SHEPHERD

Yahweh Raah means: The Lord My Shepherd. In Psalm 23, David calls upon his Shepherd to be his guide through both the joyful and dark places of life. A shepherd is one who feeds his flock and leads them to green pastures (Ezekiel 34:11-15). Our Shepherd is leading us, looking out for us, delivering us, listening to us, feeding us, and so much more. When we allow Him to be all of these things to us, when we truly allow the Lord to be our Shepherd, then we will be saying the same words as David did in Psalm 23, "I shall not want". We can know His voice if we choose to listen.

Yahweh M'Kaddesh

· Hebrew Names of God ·

יהוה מקדשכם

YAHWEH M'KADDESH - THE LORD WHO SANCTIFIES

YAHWEH M'KADDESH: "The Lord Who Sanctifies, Makes Holy" The word Kaddosh means holy, to dedicate, set apart, sanctify. We find this name in Leviticus 20:8 "Keep my decrees and follow them. I am the LORD, who makes you holy." God sets us apart to deliver us and bring us into the Holy Place. In the Old Testament laws and commands were to guide the Israelites towards holiness. Now we are sanctified through the blood of Jesus (Colossians 1:22). We cannot attain holiness of our own strength, so we have "Yahweh M'Kaddesh", "The God Who Makes Holy". What we cannot achieve, He is willing to do inside of us if we allow Him to! "Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ." 1Thessalonians 5:23

Yahweh Shalom

· Hebrew Names of God ·

יהוה שלום

YAHWEH SHALOM - THE LORD IS OUR PEACE

Yahweh Shalom: The Lord Our Peace. Gideon was afraid he would die after seeing the angel of the Lord face to face. But the Lord said to him, "Peace to you, do not fear; you shall not die". This had such an impact on Gideon that he built an altar there and named it Yahweh Shalom (Judges 6:22-24). Shalom speaks of wholeness, harmony, and completeness. Shalom is not dependent on circumstances. True peace comes only from complete trust in the Lord in all areas of our lives. "Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!" (2 Thess. 3:16)

Yahweh Yireh

· Hebrew Names of God ·

יְהוָה יִרְאֶה

YAHWEH YIREH - THE LORD WILL PROVIDE

Yahweh Yireh [Jehovah Jireh] means the Lord will provide. When Abraham went up the mountain to sacrifice his son, he made this faith-filled statement: "God Himself will provide a lamb". And Yahweh Yireh did provide! He supplied a ram to be sacrificed instead of Isaac. Abraham memorializes this divine intervention with the name Yireh, for the Lord's unfailing grace and constant provision. For the Lord sees and provides for our every need!

"And my God will supply all your needs according to His riches in glory in Christ Jesus." (Phil. 4:19)

BOOK 1

1 How blessed is the man who does not walk in the counsel of the wicked,

Nor stand in the ^[a]path of sinners,

Nor sit in the seat of scoffers!

²But his delight is in the law of the Lord,

And in His law he meditates day and night.

³He will be like a tree *firmly* planted by ^[b]streams of water,

Which yields its fruit in its season

And its ^[c]leaf does not wither;

And ^[d]in whatever he does, he prospers.

⁴The wicked are not so,

But they are like chaff which the wind drives away.

⁵Therefore the wicked will not stand in the judgment,

Nor sinners in the assembly of the righteous.

⁶For the Lord ^[e]knows the way of the righteous,

But the way of the wicked will perish.

- a. [Psalm 1:1](#) Or way
- b. [Psalm 1:3](#) Or canals
- c. [Psalm 1:3](#) Or foliage
- d. [Psalm 1:3](#) Or all that he does prospers
- e. [Psalm 1:6](#) Or approves or has regard to

2 Why are the ^[a]nations in an uproar

And the peoples devising a vain thing?

²The kings of the earth take their stand

And the rulers take counsel together

Against the Lord and against His ^[a]Anointed, saying,

³“Let us tear their fetters apart

And cast away their cords from us!”

⁴He who ^[a]sits in the heavens laughs,

The Lord scoffs at them.

⁵Then He will speak to them in His anger

And terrify them in His fury, saying,

⁶“But as for Me, I have ^[a]installed My King

Upon Zion, My holy mountain.”

⁷“I will surely tell of the ^[a]decree of the Lord:

He said to Me, ‘You are My Son,

Today I have begotten You.

⁸‘Ask of Me, and I will surely give the ^[a]nations as Your inheritance,

And the very ends of the earth as Your possession.

⁹ ‘You shall ^[a]break them with a ^[b]rod of iron,

You shall shatter them like ^[c]earthenware.’”

¹⁰ Now therefore, O kings, show discernment;

Take warning, O ^[d]judges of the earth.

¹¹ ^[e]Worship the Lord with ^[f]reverence

And rejoice with trembling.

¹² ^[g]Do homage to the Son, that He not become angry, and you perish *in* the way,

For His wrath may ^[h]soon be kindled.

How blessed are all who take refuge in Him!

- a. [Psalm 2:1](#) Or *Gentiles*
- b. [Psalm 2:2](#) Or *Messiah*
- c. [Psalm 2:4](#) Or *is enthroned*
- d. [Psalm 2:6](#) Or *consecrated*
- e. [Psalm 2:7](#) Or *decree: The Lord said to Me*
- f. [Psalm 2:8](#) Or *Gentiles*
- g. [Psalm 2:9](#) Another reading is *rule*
- h. [Psalm 2:9](#) Or *scepter or staff*
- i. [Psalm 2:9](#) Lit *potter's ware*
- j. [Psalm 2:10](#) Or *leaders*
- k. [Psalm 2:11](#) Or *Serve*
- l. [Psalm 2:11](#) Or *fear*
- m. [Psalm 2:12](#) Lit *Kiss*; some ancient versions read *Do homage purely*, or, *Lay hold of instruction*
- n. [Psalm 2:12](#) Or *quickly, suddenly, easily*

A Psalm of David, when he fled from Absalom his son.

3 O Lord, how my adversaries have increased!

Many are rising up against me.

² Many are saying of my soul,

“There is no deliverance for him in God.” *Selah.*

³ But You, O Lord, are a shield about me,

My glory, and the One who lifts my head.

⁴ I was crying to the Lord with my voice,

And He answered me from His holy mountain. *Selah.*

⁵ I lay down and slept;

I awoke, for the Lord sustains me.

⁶ I will not be afraid of ten thousands of people

Who have set themselves against me round about.

⁷ Arise, O Lord; save me, O my God!

For You have smitten all my enemies on the cheek;

You have shattered the teeth of the wicked.

⁸ Salvation belongs to the Lord;

Your blessing be upon Your people! *Selah.*

- a. [Psalm 3:1](#) 2 Sam 15:13-17, 29
- b. [Psalm 3:2](#) Or to
- c. [Psalm 3:2](#) Or *salvation*
- d. [Psalm 3:2](#) *Selah* may mean: *Pause, Crescendo* or *Musical interlude*
- e. [Psalm 3:4](#) Or *hill*
- f. [Psalm 3:5](#) Or *As for me, I*
- g. [Psalm 3:7](#) Or *smite*
- h. [Psalm 3:7](#) Or *jaw*
- i. [Psalm 3:7](#) Or *shatter*
- j. [Psalm 3:8](#) Or *Deliverance*
- k. [Psalm 3:8](#) Or *is*

For the choir director; on stringed instruments. A Psalm of David.

4 Answer me when I call, O God of my righteousness!

You have relieved me in my distress;

Be gracious to me and hear my prayer.

²O sons of men, how long will my honor become a reproach?

How long will you love what is worthless and aim at deception? *Selah.*

³But know that the Lord has set apart the godly man for Himself;

The Lord hears when I call to Him.

⁴Tremble, and do not sin;

Meditate in your heart upon your bed, and be still. *Selah.*

⁵Offer the sacrifices of righteousness,

And trust in the Lord.

⁶Many are saying, “Who will show us *any* good?”

Lift up the light of Your countenance upon us, O Lord!

⁷You have put gladness in my heart,

More than when their grain and new wine abound.

⁸In peace I will both lie down and sleep,

For You alone, O Lord, make me to dwell in safety.

- a. [Psalm 4:1](#) I.e. Belonging to the choir director's anthology
- b. [Psalm 4:1](#) I.e. who maintains my right
- c. [Psalm 4:1](#) Lit *made room for*
- d. [Psalm 4:2](#) Or *glory*
- e. [Psalm 4:2](#) *Selah* may mean: *Pause, Crescendo* or *Musical interlude*
- f. [Psalm 4:3](#) Another reading is *dealt wonderfully with*
- g. [Psalm 4:4](#) I.e. with anger or fear
- h. [Psalm 4:4](#) Or *but*
- i. [Psalm 4:4](#) Lit *Speak*
- j. [Psalm 4:5](#) Or *righteous sacrifices*
- k. [Psalm 4:8](#) Or *at the same time*

For the choir director; for ^[a]flute accompaniment. A Psalm of David.

5 Give ear to my words, O Lord,

Consider my ^[b]groaning.

²Heed the sound of my cry for help, my King and my God,

For to You I pray.

³In the morning, O Lord, ^[c]You will hear my voice;

In the morning I will order *my* ^[d]prayer to You and *eagerly* watch.

⁴For You are not a God who takes pleasure in wickedness;

No evil ^[e]dwells with You.

⁵The boastful shall not stand before Your eyes;

You hate all who do iniquity.

⁶You destroy those who speak falsehood;

The Lord abhors the man of bloodshed and deceit.

⁷But as for me, by Your abundant lovingkindness I will enter Your house,

^[f]At Your holy temple I will bow in reverence for You.

⁸O Lord, lead me in Your righteousness because of ^[g]my foes;

Make Your way ^[h]straight before me.

⁹There is nothing ^areliable in ^bwhat they say;

Their inward part is destruction *itself*.

Their throat is an open grave;

They ^cflatter with their tongue.

¹⁰Hold them guilty, O God;

By their own devices let them fall!

In the multitude of their transgressions thrust them out,

For they are rebellious against You.

¹¹But let all who take refuge in You be glad,

Let them ever sing for joy;

And ^dmay You shelter them,

That those who love Your name may exult in You.

¹²For it is You who blesses the righteous man, O Lord,

You surround him with favor as with a shield.

- a. [Psalm 5:1](#) Heb *Nehiloth*
- b. [Psalm 5:1](#) Or *meditation*
- c. [Psalm 5:3](#) Or *May You hear*
- d. [Psalm 5:3](#) Or *sacrifice*
- e. [Psalm 5:4](#) Lit *sojourns*
- f. [Psalm 5:7](#) Or *Toward*
- g. [Psalm 5:8](#) Or *those who lie in wait for me*
- h. [Psalm 5:8](#) Or *smooth*
- i. [Psalm 5:9](#) Or *true*
- j. [Psalm 5:9](#) Lit *his mouth*
- k. [Psalm 5:9](#) Or *make their tongue smooth*
- l. [Psalm 5:11](#) Or *You shelter*

For the choir director; with stringed instruments, ^{1a}upon an eight-string lyre. A Psalm of David.

6 O Lord, do not rebuke me in Your anger,

Nor chasten me in Your wrath.

²Be gracious to me, O Lord, for I *am* pining away;

Heal me, O Lord, for my bones are dismayed.

³And my soul is greatly dismayed;

But You, O Lord—how long?

⁴Return, O Lord, rescue my ^{1b}soul;

Save me because of Your lovingkindness.

⁵For there is no ^{1c}mention of You in death;

In ^{1d}Sheol who will give You thanks?

⁶I am weary with my sighing;

Every night I make my bed swim,

I dissolve my couch with my tears.

⁷My eye has wasted away with grief;

It has become old because of all my adversaries.

⁸Depart from me, all you who do iniquity,

For the Lord has heard the voice of my weeping.

⁹The Lord has heard my supplication,

The Lord receives my prayer.

¹⁰All my enemies will be ashamed and greatly dismayed;

They shall ^aturn back, they will suddenly be ashamed.

- a. [Psalm 6:1](#) Or according to a lower octave (Heb Sheminith)
- b. [Psalm 6:4](#) Or life
- c. [Psalm 6:5](#) Or remembrance
- d. [Psalm 6:5](#) I.e. the nether world
- e. [Psalm 6:10](#) Or again be ashamed suddenly

A Shiggaion of David, which he sang to the Lord concerning Cush, a Benjamite.

7 O Lord my God, in You I have taken refuge;
Save me from all those who pursue me, and deliver me,

² Or he will tear my soul like a lion,
Dragging me away, while there is none to deliver.

³ O Lord my God, if I have done this,
If there is injustice in my hands,

⁴ If I have rewarded evil to my friend,
Or have plundered him who without cause was my adversary,

⁵ Let the enemy pursue my soul and overtake it;
And let him trample my life down to the ground
And lay my glory in the dust. *Selah.*

⁶ Arise, O Lord, in Your anger;
Lift up Yourself against the rage of my adversaries,
And arouse Yourself for me; You have appointed judgment.

⁷ Let the assembly of the peoples encompass You,
And over them return on high.

⁸ The Lord judges the peoples;
Vindicate me, O Lord, according to my righteousness and my integrity that is
in me.

⁹ O let the evil of the wicked come to an end, but establish the righteous;
For the righteous God tries the hearts and minds.

¹⁰ My shield is with God,
Who saves the upright in heart.

¹¹ God is a righteous judge,
And a God who has indignation every day.

¹² If ^[a]a man does not repent, He will sharpen His sword;
He has bent His bow and ^[a]made it ready.

¹³ He has also prepared ^[a]for Himself deadly weapons;
He makes His arrows fiery shafts.

¹⁴ Behold, he travails with wickedness,
And he conceives mischief and brings forth falsehood.

¹⁵ He has dug a pit and hollowed it out,
And has fallen into the hole which he made.

¹⁶ His mischief will return upon his own head,
And his violence will descend upon ^[a]his own pate.

¹⁷ I will give thanks to the Lord according to His righteousness
And will sing praise to the name of the Lord Most High.

- a. [Psalm 7:1](#) I.e. Dithyrambic rhythm; or wild passionate song
- b. [Psalm 7:1](#) Or *concerning the words of*
- c. [Psalm 7:2](#) Or *me*
- d. [Psalm 7:2](#) Or *Rending it in pieces, while*
- e. [Psalm 7:4](#) Lit *him who was at peace with me*
- f. [Psalm 7:4](#) Or *my adversary without cause*
- g. [Psalm 7:5](#) Or *me*
- h. [Psalm 7:5](#) Or *me*
- i. [Psalm 7:5](#) *Selah* may mean: *Pause, Crescendo or Musical interlude*
- j. [Psalm 7:6](#) One ancient version reads *O my God*
- k. [Psalm 7:7](#) Lit *it*
- l. [Psalm 7:8](#) Lit *Judge*
- m. [Psalm 7:9](#) Lit *kidneys*, figurative for inner man
- n. [Psalm 7:10](#) Lit *upon*
- o. [Psalm 7:12](#) Lit *he*
- p. [Psalm 7:12](#) Lit *fixed it*
- q. [Psalm 7:13](#) Or *His deadly weapons*
- r. [Psalm 7:16](#) I.e. the crown of his own head

For the choir director; on the Gittith. A Psalm of David.

8 O Lord, our Lord,

How majestic is Your name in all the earth,

Who have ¹displayed Your splendor above the heavens!

²From the mouth of infants and nursing babes You have
established ²strength

Because of Your adversaries,

To make the enemy and the revengeful cease.

³When I ³consider Your heavens, the work of Your fingers,
The moon and the stars, which You have ⁴ordained;

⁴What is man that You ⁵take thought of him,
And the son of man that You care for him?

⁵Yet You have made him a little lower than ⁶God,
And You crown him with glory and majesty!

⁶You make him to rule over the works of Your hands;
You have put all things under his feet,

⁷All sheep and oxen,

And also the ^[a]beasts of the field,

⁸The birds of the heavens and the fish of the sea,

Whatever passes through the paths of the seas.

⁹O Lord, our Lord,

How majestic is Your name in all the earth!

- a. [Psalm 8:1](#) Or set
- b. [Psalm 8:2](#) Or a *bulwark*
- c. [Psalm 8:3](#) Or see
- d. [Psalm 8:3](#) Or *appointed, fixed*
- e. [Psalm 8:4](#) Or *remember him*
- f. [Psalm 8:5](#) Or *the angels*; Heb *Elohim*
- g. [Psalm 8:7](#) Or *animals*

For the choir director. A Psalm of David.

13 How long, O Lord? Will You forget me forever?

How long will You hide Your face from me?

²How long shall I take counsel in my soul,

Having sorrow in my heart all the day?

How long will my enemy be exalted over me?

³Consider *and* answer me, O Lord my God;

Enlighten my eyes, or I will sleep the *sleep of* death,

⁴And my enemy will say, “I have overcome him,”

And my adversaries will rejoice when I am shaken.

⁵But I have trusted in Your lovingkindness;

My heart shall rejoice in Your salvation.

⁶I will sing to the Lord,

Because He has dealt bountifully with me.

For the choir director. A Psalm of David.

19 The heavens are telling of the glory of God;
And their expanse is declaring the work of His hands.

² Day to day pours forth speech,
And night to night reveals knowledge.

³ There is no speech, nor are there words;
Their voice is not heard.

⁴ Their ^[a]line has gone out through all the earth,
And their utterances to the end of the world.
In them He has placed a tent for the sun,

⁵ Which is as a bridegroom coming out of his chamber;
It rejoices as a strong man to run his course.

⁶ Its rising is from ^[b]one end of the heavens,
And its circuit to the ^[c]other end of them;
And there is nothing hidden from its heat.

⁷ The law of the Lord is ^[d]perfect, restoring the soul;
The testimony of the Lord is sure, making wise the simple.

⁸ The precepts of the Lord are right, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.

⁹ The fear of the Lord is clean, enduring forever;
The judgments of the Lord are true; they are righteous altogether.

¹⁰ They are more desirable than gold, yes, than much fine gold;
Sweeter also than honey and the drippings of the honeycomb.

¹¹ Moreover, by them Your servant is warned;
In keeping them there is great reward.

¹² Who can discern *his* errors? Acquit me of hidden *faults*.

¹³ Also keep back Your servant from presumptuous *sins*;
Let them not rule over me;
Then I will be ^[e]blameless,
And I shall be acquitted of great transgression.

¹⁴ Let the words of my mouth and the meditation of my heart
Be acceptable in Your sight,
O Lord, my rock and my Redeemer.

Footnotes:

- a. [Psalm 19:4](#) Another reading is *sound*
- b. [Psalm 19:6](#) Lit *the*
- c. [Psalm 19:6](#) Lit *the ends*
- d. [Psalm 19:7](#) I.e. blameless
- e. [Psalm 19:13](#) Lit *complete*

For the choir director; upon ¹⁸Aijeleth Hashshahar. A Psalm of David.

22 My God, my God, why have You forsaken me?

^[b]Far from my deliverance are the words of my ^[c]groaning.

² O my God, I cry by day, but You do not answer;
And by night, but ^[d]I have no rest.

³ Yet You are holy,
O You who ^[e]are enthroned upon the praises of Israel.

⁴ In You our fathers trusted;
They trusted and You delivered them.

⁵ To You they cried out and were delivered;
In You they trusted and were not ^[f]disappointed.

⁶ But I am a worm and not a man,
A reproach of men and despised by the people.

⁷ All who see me ^[g]sneer at me;
They ^[h]separate with the lip, they wag the head, *saying*,

⁸ “^[i]Commit *yourself* to the Lord; let Him deliver him;
Let Him rescue him, because He delights in him.”

⁹ Yet You are He who brought me forth from the womb;
You made me trust *when* upon my mother’s breasts.

¹⁰ Upon You I was cast from ^[j]birth;
You have been my God from my mother’s womb.

¹¹ Be not far from me, for ^[k]trouble is near;
For there is none to help.

¹² Many bulls have surrounded me;
Strong *bulls* of Bashan have encircled me.

¹³ They open wide their mouth at me,
As a ravening and a roaring lion.

¹⁴ I am poured out like water,
And all my bones are out of joint;
My heart is like wax;
It is melted within ^[l]me.

¹⁵ My strength is dried up like a potsherd,
And my tongue cleaves to my jaws;
And You lay me ^[m]in the dust of death.

¹⁶ For dogs have surrounded me;
^[n]A band of evildoers has encompassed me;
^[o]They pierced my hands and my feet.

¹⁷ I can count all my bones.
They look, they stare at me;

¹⁸ They divide my garments among them,
And for my clothing they cast lots.

¹⁹ But You, O Lord, be not far off;
O You my help, hasten to my assistance.

²⁰ Deliver my ^[p]soul from the sword,
My only *life* from the ^[q]power of the dog.

²¹ Save me from the lion's mouth;
From the horns of the wild oxen You answer me.

²² I will tell of Your name to my brethren;
In the midst of the assembly I will praise You.

²³ You who fear the Lord, praise Him;
All you ^[r]descendants of Jacob, glorify Him,
And stand in awe of Him, all you ^[s]descendants of Israel.

²⁴ For He has not despised nor abhorred the affliction of the
afflicted;
Nor has He hidden His face from him;
But when he cried to Him for help, He heard.

²⁵ From You *comes* my praise in the great assembly;
I shall pay my vows before those who fear Him.

²⁶ The ^[t]afflicted will eat and be satisfied;
Those who seek Him will praise the Lord.
Let your heart live forever!

²⁷ All the ends of the earth will remember and turn to the Lord,
And all the families of the nations will worship before ^[u]You.

²⁸ For the kingdom is the Lord's
And He rules over the nations.

²⁹ All the ^[v]prosperous of the earth will eat and worship,
All those who go down to the dust will bow before Him,

Even he who ^[w]cannot keep his soul alive.

³⁰ ^[x]Posterity will serve Him;
It will be told of the Lord to the *coming* generation.

³¹ They will come and will declare His righteousness
To a people who will be born, that He has performed *it*.

Footnotes:

- a. [Psalm 22:1](#) Lit *the hind of the morning*
- b. [Psalm 22:1](#) Or Why are You so far from *helping me*, and from *the words of my groaning*?
- c. [Psalm 22:1](#) Lit *roaring*
- d. [Psalm 22:2](#) Lit *there is no silence for me*
- e. [Psalm 22:3](#) Or *inhabit the praises*
- f. [Psalm 22:5](#) Or *ashamed*
- g. [Psalm 22:7](#) Or *mock me*
- h. [Psalm 22:7](#) I.e. make mouths at me
- i. [Psalm 22:8](#) Lit *Roll*; another reading is *He committed himself*
- j. [Psalm 22:10](#) Lit *a womb*
- k. [Psalm 22:11](#) Or *distress*
- l. [Psalm 22:14](#) Lit *my inward parts*
- m. [Psalm 22:15](#) Lit *to*
- n. [Psalm 22:16](#) Or *An assembly*
- o. [Psalm 22:16](#) Another reading is *Like a lion, my...*
- p. [Psalm 22:20](#) Or *life*
- q. [Psalm 22:20](#) Lit *paw*
- r. [Psalm 22:23](#) Lit *seed*
- s. [Psalm 22:23](#) Lit *seed*
- t. [Psalm 22:26](#) Or *poor*
- u. [Psalm 22:27](#) Some versions read *Him*
- v. [Psalm 22:29](#) Lit *fat ones*
- w. [Psalm 22:29](#) Or *did not*
- x. [Psalm 22:30](#) Lit *A seed*

A Psalm of David.

24 The earth is the Lord's, and ^[a]all it contains,

The world, and those who dwell in it.

² For He has founded it upon the seas

And established it upon the rivers.

³ Who may ascend into the hill of the Lord?

And who may stand in His holy place?

⁴ He who has clean hands and a pure heart,

Who has not lifted up his soul ^[b]to falsehood

And has not sworn deceitfully.

⁵ He shall receive a blessing from the Lord

And ^[c]righteousness from the God of his salvation.

⁶ ^[d]This is the generation of those who seek Him,

Who seek Your face—even Jacob. ^[e]*Selah.*

⁷ Lift up your heads, O gates,

And be lifted up, O ^[f]ancient doors,

That the King of glory may come in!

⁸ Who is the King of glory?

The Lord strong and mighty,

The Lord mighty in battle.

⁹ Lift up your heads, O gates,

And lift *them* up, O ^[g]ancient doors,

That the King of glory may come in!

¹⁰ Who is this King of glory?

The Lord of hosts,

He is the King of glory. *Selah*.

Footnotes:

- a. [Psalm 24:1](#) Lit *its fullness*
- b. [Psalm 24:4](#) Or *in vain*
- c. [Psalm 24:5](#) I.e. as vindicated
- d. [Psalm 24:6](#) Or *Such*
- e. [Psalm 24:6](#) *Selah* may mean: *Pause, Crescendo or Musical interlude*
- f. [Psalm 24:7](#) Lit *everlasting*
- g. [Psalm 24:9](#) Lit *everlasting*

A Psalm of David.

25 To You, O Lord, I lift up my soul.

² O my God, in You I trust,

Do not let me be ashamed;

Do not let my enemies exult over me.

³ Indeed, none of those who wait for You will be ashamed;

^[a] Those who deal treacherously without cause will be ashamed.

⁴ Make me know Your ways, O Lord;

Teach me Your paths.

⁵ Lead me in Your truth and teach me,

For You are the God of my salvation;

For You I wait all the day.

⁶ Remember, O Lord, Your compassion and Your lovingkindnesses,

For they have been ^[b]from of old.

⁷ Do not remember the sins of my youth or my transgressions;

According to Your lovingkindness remember me,

For Your goodness' sake, O Lord.

⁸ Good and upright is the Lord;

Therefore He instructs sinners in the way.

⁹ He leads the ^[c]humble in justice,

And He teaches the ^[d]humble His way.

¹⁰ All the paths of the Lord are lovingkindness and truth

To those who keep His covenant and His testimonies.

¹¹ For Your name's sake, O Lord,

Pardon my iniquity, for it is great.

¹² Who is the man who fears the Lord?

He will instruct him in the way he should choose.

¹³ His soul will abide in ^[e]prosperity,

And his ^[f]descendants will inherit the ^[g]land.

¹⁴ The ^[h]secret of the Lord is for those who fear Him,

^[i]And He will make them know His covenant.

¹⁵ My eyes are continually toward the Lord,

For He will ^[j]pluck my feet out of the net.

¹⁶ Turn to me and be gracious to me,

For I am lonely and afflicted.

¹⁷ ^[k] The troubles of my heart are enlarged;

Bring me out of my distresses.

¹⁸ Look upon my affliction and my ^[l] trouble,

And forgive all my sins.

¹⁹ Look upon my enemies, for they are many,

And they hate me with violent hatred.

²⁰ Guard my soul and deliver me;

Do not let me be ashamed, for I take refuge in You.

²¹ Let integrity and uprightness preserve me,

For I wait for You.

²² Redeem Israel, O God,

Out of all his troubles.

- a. [Psalm 25:3](#) Or *Let those...be ashamed*
- b. [Psalm 25:6](#) Or *everlasting*
- c. [Psalm 25:9](#) Or *afflicted*
- d. [Psalm 25:9](#) Or *afflicted*
- e. [Psalm 25:13](#) Lit *good*
- f. [Psalm 25:13](#) Lit *seed*
- g. [Psalm 25:13](#) Or *earth*
- h. [Psalm 25:14](#) Or *counsel or intimacy*
- i. [Psalm 25:14](#) Or *And His covenant, to make them know it*
- j. [Psalm 25:15](#) Lit *bring out*
- k. [Psalm 25:17](#) Some commentators read *Relieve the troubles of my heart*
- l. [Psalm 25:18](#) Lit *toil*

33 Sing for joy in the Lord, O you righteous ones;
Praise is becoming to the upright.

²Give thanks to the Lord with the lyre;
Sing praises to Him with a harp of ten strings.

³Sing to Him a new song;
Play skillfully with a shout of joy.

⁴For the word of the Lord is upright,
And all His work is *done* in faithfulness.

⁵He loves righteousness and justice;
The earth is full of the lovingkindness of the Lord.

⁶By the word of the Lord the heavens were made,
And by the breath of His mouth all their host.

⁷He gathers the waters of the sea together  as a heap;
He lays up the deeps in storehouses.

⁸Let all the earth fear the Lord;
Let all the inhabitants of the world stand in awe of Him.

⁹For He spoke, and it was done;
He commanded, and it  stood fast.

¹⁰The Lord nullifies the counsel of the nations;
He frustrates the plans of the peoples.

¹¹The counsel of the Lord stands forever,
The plans of His heart from generation to generation.

¹²Blessed is the nation whose God is the Lord,
The people whom He has chosen for His own inheritance.

¹³ The Lord looks from heaven;
He sees all the sons of men;

¹⁴ From His dwelling place He looks out
On all the inhabitants of the earth,

¹⁵ He who fashions ^[a]the hearts of them all,
He who understands all their works.

¹⁶ The king is not saved by a mighty army;
A warrior is not delivered by great strength.

¹⁷ A horse is a false hope for victory;
Nor does it deliver anyone by its great strength.

¹⁸ Behold, the eye of the Lord is on those who fear Him,
On those who ^[a]hope for His lovingkindness,

¹⁹ To deliver their soul from death
And to keep them alive in famine.

²⁰ Our soul waits for the Lord;
He is our help and our shield.

²¹ For our heart rejoices in Him,
Because we trust in His holy name.

²² Let Your lovingkindness, O Lord, be upon us,
According as we have ^[a]hoped in You.

- a. [Psalm 33:7](#) Some versions read *in a water skin*; i.e. container
- b. [Psalm 33:9](#) Or *stood forth*
- c. [Psalm 33:15](#) Or *their heart together*
- d. [Psalm 33:18](#) Or *wait*
- e. [Psalm 33:22](#) Or *waited for*

For the choir director, for ^[a]Jeduthun. A Psalm of David.

39 I said, “I will guard my ways
That I may not sin with my tongue;
I will guard my mouth as with a muzzle
While the wicked are in my presence.”

² I was mute ^[b]and silent,
I ^[c]refrained even from good,
And my ^[d]sorrow grew worse.

³ My heart was hot within me,
While I was musing the fire burned;
Then I spoke with my tongue:

⁴ “Lord, make me to know my end
And what is the extent of my days;
Let me know how transient I am.

⁵ “Behold, You have made my days as handbreadths,
And my lifetime as nothing in Your sight;
Surely every man ^[e]at his best is ^[f]a mere breath. ^[g]*Selah.*

⁶ “Surely every man walks about as ^[h]a phantom;
Surely they make an uproar for nothing;
He amasses *riches* and does not know who will gather them.

⁷ “And now, Lord, for what do I wait?
My hope is in You.

⁸ “Deliver me from all my transgressions;
Make me not the reproach of the foolish.

⁹ “I have become mute, I do not open my mouth,
Because it is You who have done *it*.

¹⁰ “Remove Your plague from me;
Because of the opposition of Your hand I am ¹⁰perishing.

¹¹ “With reproofs You chasten a man for iniquity;
You consume as a moth what is precious to him;
Surely every man is a mere breath. *Selah*.

¹² “Hear my prayer, O Lord, and give ear to my cry;
Do not be silent at my tears;
For I am a stranger with You,
A sojourner like all my fathers.

¹³ “Turn Your gaze away from me, that I may ¹³smile *again*
Before I depart and am no more.”

Footnotes:

- a. [Psalm 39:1](#) 1 Chr 16:41
- b. [Psalm 39:2](#) Lit *with silence*
- c. [Psalm 39:2](#) Lit *kept silence*
- d. [Psalm 39:2](#) Lit *pain*
- e. [Psalm 39:5](#) Lit *standing firm*
- f. [Psalm 39:5](#) Or *altogether vanity*
- g. [Psalm 39:5](#) *Selah* may mean: *Pause, Crescendo or Musical interlude*
- h. [Psalm 39:6](#) Lit *an image*
- i. [Psalm 39:10](#) Or *wasting away*
- j. [Psalm 39:13](#) Or *become cheerful*

For the choir director. A Psalm of David.

41 How blessed is he who considers the ^אhelpless;

The Lord will deliver him in a day of ^בtrouble.

²The Lord will protect him and keep him alive,

And he shall ^גbe called blessed upon the earth;

And do not give him over to the desire of his enemies.

³The Lord will sustain him upon his sickbed;

In his illness, You ^דrestore him to health.

⁴As for me, I said, “O Lord, be gracious to me;

Heal my soul, for I have sinned against You.”

⁵My enemies speak evil against me,

“When will he die, and his name perish?”

⁶And ^הwhen he comes to see *me*, he speaks ^וfalsehood;

His heart gathers wickedness to itself;

When he goes outside, he tells it.

⁷All who hate me whisper together against me;

Against me they devise my hurt, *saying*,

⁸ “A wicked thing is poured out ^d upon him,
That when he lies down, he will not rise up again.”

⁹ Even my close friend in whom I trusted,
Who ate my bread,
Has lifted up his heel against me.

¹⁰ But You, O Lord, be gracious to me and raise me up,
That I may repay them.

¹¹ By this I know that You are pleased with me,
Because my enemy does not shout in triumph over me.

¹² As for me, You uphold me in my integrity,
And You set me in Your presence forever.

¹³ Blessed be the Lord, the God of Israel,
From everlasting to everlasting.

Amen and Amen.

Footnotes:

- a. [Psalm 41:1](#) Or *poor*
- b. [Psalm 41:1](#) Or *evil*
- c. [Psalm 41:2](#) Or *be blessed*
- d. [Psalm 41:3](#) Lit *turn all his bed*
- e. [Psalm 41:6](#) Or *if he*
- f. [Psalm 41:6](#) Or *emptiness*
- g. [Psalm 41:8](#) Or *within*

BOOK 2

For the choir director. A ¹Maskil of the sons of Korah.

42 As the deer ²pants for the water brooks,
So my soul ³pants for You, O God.

²My soul thirsts for God, for the living God;
When shall I come and ⁴appear before God?

³My tears have been my food day and night,
While *they* say to me all day long, “Where is your God?”

⁴These things I remember and I pour out my soul within me.
For I used to go along with the throng *and* ⁵lead them in procession
to the house of God,
With the voice of joy and thanksgiving, a multitude keeping festival.

⁵Why are you ⁶in despair, O my soul?
And *why* have you become disturbed within me?
⁷Hope in God, for I shall ⁸again praise ⁹Him
For the ¹⁰help of His presence.

⁶O my God, my soul is ⁷in despair within me;
Therefore I remember You from the land of the Jordan
And the ⁸peaks of Hermon, from Mount Mizar.

⁷Deep calls to deep at the sound of Your waterfalls;
All Your breakers and Your waves have rolled over me.

⁸The Lord will command His lovingkindness in the daytime;
And His song will be with me in the night,
A prayer to the God of my life.

⁹ I will say to God my rock, “Why have You forgotten me?
Why do I go mourning ^[m] because of the oppression of the enemy?”

¹⁰ As a shattering of my bones, my adversaries revile me,
While they say to me all day long, “Where is your God?”

¹¹ Why are you ^[m] in despair, O my soul?
And why have you become disturbed within me?
^[m] Hope in God, for I shall yet praise Him,
The ^[m] help of my countenance and my God.

Footnotes:

- a. [Psalm 42:1](#) Possibly *Contemplative*, or *Didactic*, or *Skillful Psalm*
- b. [Psalm 42:1](#) Lit *longs for*
- c. [Psalm 42:1](#) Lit *longs for*
- d. [Psalm 42:2](#) Some mss read *see the face of God*
- e. [Psalm 42:4](#) Or *move slowly with them*
- f. [Psalm 42:5](#) Or *sunk down*
- g. [Psalm 42:5](#) Or *Wait for*
- h. [Psalm 42:5](#) Or *still*
- i. [Psalm 42:5](#) Some ancient versions read *Him, the help of my countenance and my God*
- j. [Psalm 42:5](#) Or *saving acts of*
- k. [Psalm 42:6](#) Or *sunk down*
- l. [Psalm 42:6](#) Lit *Hermons*
- m. [Psalm 42:9](#) Or *while the enemy oppresses*
- n. [Psalm 42:11](#) Or *sunk down*
- o. [Psalm 42:11](#) Or *Wait for*
- p. [Psalm 42:11](#) Or *saving acts of*

43 Vindicate me, O God, and plead my case against an ungodly nation;

^[a]O deliver me from the deceitful and unjust man!

²For You are the God of my strength; why have You rejected me?

Why do I go mourning ^[b]because of the oppression of the enemy?

³O send out Your light and Your truth, let them lead me;

Let them bring me to Your holy hill

And to Your dwelling places.

⁴Then I will go to the altar of God,

To God ^[c]my exceeding joy;

And upon the lyre I shall praise You, O God, my God.

⁵Why are you ^[d]in despair, O my soul?

And why are you disturbed within me?

^[e]Hope in God, for I shall ^[f]again praise Him,

The ^[g]help of my countenance and my God.

- a. **Psalm 43:1** Or *May You*
- b. **Psalm 43:2** Or *while the enemy oppresses*
- c. **Psalm 43:4** Lit *the gladness of my joy*
- d. **Psalm 43:5** Or *sunk down*
- e. **Psalm 43:5** Or *Wait for*
- f. **Psalm 43:5** Or *still*
- g. **Psalm 43:5** Or *saving acts of*

For the choir director. A Psalm of the sons of Korah, set to Alamoth. A Song.

46 God is our refuge and strength,

A very present help in trouble.

²Therefore we will not fear, though the earth should change

And though the mountains slip into the heart of the sea;

³Though its waters roar *and* foam,

Though the mountains quake at its swelling pride. *Selah.*

⁴There is a river whose streams make glad the city of God,

The holy dwelling places of the Most High.

⁵God is in the midst of her, she will not be moved;

God will help her when morning dawns.

⁶The nations made an uproar, the kingdoms tottered;

He raised His voice, the earth melted.

⁷The Lord of hosts is with us;

The God of Jacob is our stronghold. *Selah.*

⁸Come, behold the works of the Lord,

Who has wrought desolations in the earth.

⁹ He makes wars to cease to the end of the earth;

He breaks the bow and cuts the spear in two;

He burns the chariots with fire.

¹⁰ “¹⁰ Cease *striving* and know that I am God;

I will be exalted among the ¹⁰ nations, I will be exalted in the earth.”

¹¹ The Lord of hosts is with us;

The God of Jacob is our stronghold. *Selah*.

Footnotes:

- a. [Psalm 46:1](#) Possibly for soprano voices
- b. [Psalm 46:1](#) Or *Abundantly available for help*
- c. [Psalm 46:1](#) Or *tight places*
- d. [Psalm 46:2](#) Lit *seas*
- e. [Psalm 46:3](#) *Selah* may mean: *Pause, Crescendo* or *Musical interlude*
- f. [Psalm 46:5](#) Lit *at the turning of the morning*
- g. [Psalm 46:6](#) Or *Gentiles*
- h. [Psalm 46:6](#) Lit *gave forth*
- i. [Psalm 46:8](#) Or *Which He has wrought as desolations*
- j. [Psalm 46:10](#) Or *Let go, relax*
- k. [Psalm 46:10](#) Or *Gentiles*

For the choir director. A Psalm of the sons of Korah.

47 O clap your hands, all peoples;

Shout to God with the voice of ^[a]joy.

² For the Lord Most High is to be feared,

A great King over all the earth.

³ He subdues peoples under us

And nations under our feet.

⁴ He chooses our inheritance for us,

The glory of Jacob whom He loves. ^[b]*Selah*.

⁵ God has ascended ^[c]with a shout,

The Lord, ^[d]with the sound of a trumpet.

⁶ Sing praises to God, sing praises;

Sing praises to our King, sing praises.

⁷ For God is the King of all the earth;

Sing praises with a ^[e]skillful psalm.

⁸ God reigns over the nations,

God ^[f]sits on His holy throne.

⁹ The ^[g]princes of the people have assembled themselves as the people of the

God of Abraham,

For the shields of the earth belong to God;

He ^[h]is highly exalted.

Footnotes:

- a. [Psalm 47:1](#) Or a ringing cry
- b. [Psalm 47:4](#) *Selah* may mean: *Pause, Crescendo or Musical interlude*
- c. [Psalm 47:5](#) Or *amid*
- d. [Psalm 47:5](#) Or *amid*
- e. [Psalm 47:7](#) Heb *Maskil*
- f. [Psalm 47:8](#) Or *has taken His seat*
- g. [Psalm 47:9](#) Or *nobles*
- h. [Psalm 47:9](#) Lit *has greatly exalted Himself*

A Song; a Psalm of the sons of Korah.

48 Great is the Lord, and greatly to be praised,
In the city of our God, His holy mountain.

² Beautiful in elevation, the joy of the whole earth,
Is Mount Zion *in* the far north,
The city of the great King.

³ God, in her palaces,
Has made Himself known as a stronghold.

⁴ For, lo, the kings assembled themselves,
They passed by together.

⁵ They saw *it*, then they were amazed;
They were terrified, they ^[a]fled in alarm.

⁶ ^[a]Panic seized them there,
Anguish, as of a woman in childbirth.

⁷ With the east wind
You break the ships of Tarshish.

⁸ As we have heard, so have we seen
In the city of the Lord of hosts, in the city of our God;
God will establish her forever. ^[a]*Selah*.

⁹ We have thought on Your lovingkindness, O God,
In the midst of Your temple.

¹⁰ As is Your name, O God,
So is Your praise to the ends of the earth;
Your right hand is full of righteousness.

¹¹ Let Mount Zion be glad,
Let the daughters of Judah rejoice
Because of Your judgments.

¹² Walk about Zion and go around her;
Count her towers;

¹³ Consider her ramparts;
Go through her palaces,
That you may tell *it* to the next generation.

¹⁴ For ^[a]such is God,
Our God forever and ever;
He will guide us ^[e]until death.

Footnotes:

- a. [Psalm 48:5](#) Lit *were hurried away*
- b. [Psalm 48:6](#) Lit *Trembling*
- c. [Psalm 48:8](#) *Selah* may mean: *Pause, Crescendo or Musical interlude*
- d. [Psalm 48:14](#) Lit *this*
- e. [Psalm 48:14](#) Lit *upon*; some mss and the Gr read *forever*

For the choir director. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba.

51 Be gracious to me, O God, according to Your lovingkindness;
According to the greatness of Your compassion blot out my transgressions.

²Wash me thoroughly from my iniquity
And cleanse me from my sin.

³For I know my transgressions,
And my sin is ever before me.

⁴Against You, You only, I have sinned
And done what is evil in Your sight,
So that You are justified when You speak
And blameless when You judge.

⁵Behold, I was brought forth in iniquity,
And in sin my mother conceived me.

⁶Behold, You desire truth in the innermost being,
And in the hidden part You will make me know wisdom.

⁷Purify me with hyssop, and I shall be clean;
Wash me, and I shall be whiter than snow.

⁸Make me to hear joy and gladness,
Let the bones which You have broken rejoice.

⁹Hide Your face from my sins
And blot out all my iniquities.

¹⁰Create in me a clean heart, O God,
And renew a steadfast spirit within me.

¹¹ Do not cast me away from Your presence
And do not take Your Holy Spirit from me.

¹² Restore to me the joy of Your salvation
And sustain me with a willing spirit.

¹³ *Then* I will teach transgressors Your ways,
And sinners will ¹³ be converted to You.

¹⁴ Deliver me from bloodguiltiness, O God, the God of my salvation;
Then my tongue will joyfully sing of Your righteousness.

¹⁵ O Lord, ¹⁵ open my lips,
That my mouth may declare Your praise.

¹⁶ For You do not delight in sacrifice, otherwise I would give it;
You are not pleased with burnt offering.

¹⁷ The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, You will not despise.

¹⁸ By Your favor do good to Zion;
¹⁸ Build the walls of Jerusalem.

¹⁹ Then You will delight in ¹⁹ righteous sacrifices,
In burnt offering and whole burnt offering;
Then ¹⁹ young bulls will be offered on Your altar.

- a. [Psalm 51:1](#) 2 Sam 12:1
- b. [Psalm 51:3](#) Or *I myself know*
- c. [Psalm 51:4](#) Or *may be in the right*
- d. [Psalm 51:4](#) Many mss read *in Your words*
- e. [Psalm 51:4](#) Lit *pure*
- f. [Psalm 51:6](#) Or *inward parts*
- g. [Psalm 51:7](#) Or *May You purify...that I may be clean*
- h. [Psalm 51:7](#) Or *May You wash*
- i. [Psalm 51:8](#) Or *May You make*
- j. [Psalm 51:10](#) Lit *for*
- k. [Psalm 51:10](#) Or *an upright*
- l. [Psalm 51:13](#) Or *turn back*
- m. [Psalm 51:15](#) Or *may You open*
- n. [Psalm 51:18](#) Or *May You build*
- o. [Psalm 51:19](#) Or *sacrifices of righteousness*
- p. [Psalm 51:19](#) Lit *they will offer young bull*

For the choir director. A ^[a]Maskil of David, ^[a]when Doeg the Edomite came and told Saul and said to him, "David has come to the house of Ahimelech."

52 Why do you boast in evil, O mighty man?

The lovingkindness of God *endures* all day long.

²Your tongue devises destruction,

Like a sharp razor, O worker of deceit.

³You love evil more than good,

Falsehood more than speaking what is right. ^[a]*Selah.*

⁴You love all words that devour,

O deceitful tongue.

⁵^[a]But God will break you down forever;

He will snatch you up and tear you away from *your* tent,

And uproot you from the land of the living. *Selah.*

⁶The righteous will see and fear,

And will laugh at him, *saying*,

⁷"Behold, the man who would not make God his refuge,

But trusted in the abundance of his riches

And was strong in ^[a]his *evil* desire."

⁸But as for me, I am like a green olive tree in the house of God;

I trust in the lovingkindness of God forever and ever.

⁹I will give You thanks forever, because You have done *it*,

And I will wait on Your name, for *it is* good, in the presence of Your godly ones.

- a. [Psalm 52:1](#) Possibly *Contemplative*, or *Didactic*, or *Skillful Psalm*
- b. [Psalm 52:1](#) 1 Sam 22:9
- c. [Psalm 52:3](#) *Selah* may mean: *Pause*, *Crescendo* or *Musical interlude*
- d. [Psalm 52:5](#) Or *Also*
- e. [Psalm 52:7](#) Or *his destruction*

For the choir director; according to ^{1a}Mahalath. A ^{1a}Maskil of David.

53 The fool has said in his heart, “There is no God,”

They are corrupt, and have committed abominable injustice;

There is no one who does good.

²God has looked down from heaven upon the sons of men

To see if there is anyone who ^{1a}understands,

Who seeks after God.

³Every one of them has turned aside; together they have become corrupt;

There is no one who does good, not even one.

⁴Have the workers of wickedness no knowledge,

Who eat up My people *as though* they ate bread

And have not called upon God?

⁵There they were in great ^{1a}fear *where* no ^{1a}fear had been;

For God scattered the bones of ^{1a}him who encamped against you;

You put *them* to shame, because God had rejected them.

⁶Oh, that the salvation of Israel ^{1a}would come out of Zion!

When God ^{1a}restores His captive people,

^{1a}Let Jacob rejoice, let Israel be glad.

Footnotes:

- a. [Psalm 53:1](#) I.e. sickness, a sad tone
- b. [Psalm 53:1](#) Possibly *Contemplative*, or *Didactic*, or *Skillful Psalm*
- c. [Psalm 53:2](#) Or *acts wisely*
- d. [Psalm 53:5](#) Or *dread*
- e. [Psalm 53:5](#) Or *dread*
- f. [Psalm 53:5](#) Or possibly *those*
- g. [Psalm 53:6](#) Lit *would be*
- h. [Psalm 53:6](#) Or *restores the fortunes of His people*
- i. [Psalm 53:6](#) Or *Jacob will rejoice, Israel will be glad*

For the choir director; on stringed instruments. A ^[a]Maskil of David, ^[b]when the Ziphites came and said to Saul, "Is not David hiding himself among us?"

54 Save me, O God, by Your name,

And ^[c]vindicate me by Your power.

²Hear my prayer, O God;

Give ear to the words of my mouth.

³For strangers have risen against me

And violent men have sought my ^[d]life;

They have not set God before them. ^[e]*Selah*.

⁴Behold, God is my helper;

The Lord is ^[f]the sustainer of my soul.

⁵^[g]He will recompense the evil to ^[h]my foes;

^[i]Destroy them in Your ^[j]faithfulness.

⁶^[k]Willingly I will sacrifice to You;

I will give thanks to Your name, O Lord, for it is good.

⁷For ^[l]He has delivered me from all ^[m]trouble,

And my eye has looked *with satisfaction* upon my enemies.

Footnotes:

- a. [Psalm 54:1](#) Possibly *Contemplative*, or *Didactic*, or *Skillful Psalm*

- b. [Psalm 54:1](#) 1 Sam 23:19; 26:1
- c. [Psalm 54:1](#) Lit *judge*
- d. [Psalm 54:3](#) Or *soul*
- e. [Psalm 54:3](#) *Selah* may mean: *Pause, Crescendo or Musical interlude*
- f. [Psalm 54:4](#) Lit *as those who sustain*
- g. [Psalm 54:5](#) Lit *The evil will return*
- h. [Psalm 54:5](#) Or *those who lie in wait for me*
- i. [Psalm 54:5](#) Or *Put to silence*
- j. [Psalm 54:5](#) Or *truth*
- k. [Psalm 54:6](#) Or *With a freewill offering*
- l. [Psalm 54:7](#) Or *it*; i.e. His name
- m. [Psalm 54:7](#) Or *distress*

For the choir director; on stringed instruments. A ^{1a}Maskil of David.

55 Give ear to my prayer, O God;
And do not hide Yourself from my supplication.

²Give heed to me and answer me;
I am restless in my complaint and ^{1a}am surely distracted,

³Because of the voice of the enemy,
Because of the pressure of the wicked;
For they bring down ^{1a}trouble upon me
And in anger they bear a grudge against me.

⁴My heart is in anguish within me,
And the terrors of death have fallen upon me.

⁵Fear and trembling come upon me,
And ^{1a}horror has overwhelmed me.

⁶I said, "Oh, that I had wings like a dove!
I would fly away and ^{1a}be at rest.

⁷"Behold, I would wander far away,
I would lodge in the wilderness. ^{1b}*Selah.*

⁸"I would hasten to my place of refuge
From the stormy wind *and* tempest."

⁹^{1a}Confuse, O Lord, divide their tongues,
For I have seen violence and strife in the city.

¹⁰Day and night they go around her upon her walls,
And iniquity and mischief are in her midst.

¹¹Destruction is in her midst;
Oppression and deceit do not depart from her ^{1b}streets.

¹² For it is not an enemy who reproaches me,
Then I could bear *it*;
Nor is it one who hates me who has exalted himself against me,
Then I could hide myself from him.

¹³ But it is you, a man ⁱⁿ my equal,
My companion and my ⁱⁿ familiar friend;

¹⁴ We who had sweet ⁱⁿ fellowship together
Walked in the house of God in the throng.

¹⁵ Let ⁱⁿ death come deceitfully upon them;
Let them go down alive to ⁱⁿ Sheol,
For evil is in their dwelling, in their midst.

¹⁶ As for me, I shall call upon God,
And the Lord will save me.

¹⁷ Evening and morning and at noon, I will complain and murmur,
And He will hear my voice.

¹⁸ He will redeem my soul in peace ⁱⁿ from the battle *which is* against me,
For they are many *who strive* with me.

¹⁹ God will hear and ⁱⁿ answer them —
Even the one who ⁱⁿ sits enthroned from of old — *Selah*.
With whom there ⁱⁿ is no change,
And who do not fear God.

²⁰ He has put forth his hands against those who were at peace with him;
He has ⁱⁿ violated his covenant.

²¹ His ⁱⁿ speech was smoother than butter,
But his heart was war;

His words were softer than oil,
Yet they were drawn swords.

²² Cast ^[a] your burden upon the Lord and He will sustain you;
He will never allow the righteous to ^[b] be shaken.

²³ But You, O God, will bring them down to the ^[c] pit of destruction;
Men of bloodshed and deceit will not live out half their days.
But I will trust in You.

Footnotes:

- a. [Psalm 55:1](#) Possibly *Contemplative*, or *Didactic*, or *Skillful Psalm*
- b. [Psalm 55:2](#) Or *I must moan*
- c. [Psalm 55:3](#) Or *wickedness*
- d. [Psalm 55:5](#) Lit *shuddering*
- e. [Psalm 55:6](#) Lit *settle down*
- f. [Psalm 55:7](#) *Selah* may mean: *Pause*, *Crescendo* or *Musical interlude*
- g. [Psalm 55:9](#) Lit *Swallow up*
- h. [Psalm 55:11](#) Or *plaza*
- i. [Psalm 55:13](#) Lit *according to my valuation*
- j. [Psalm 55:13](#) Or *acquaintance*
- k. [Psalm 55:14](#) Lit *counsel*; or *intimacy*
- l. [Psalm 55:15](#) Another reading is *desolations be upon them*
- m. [Psalm 55:15](#) I.e. the nether world
- n. [Psalm 55:18](#) Or *so that none may approach me*
- o. [Psalm 55:19](#) Or *afflict*
- p. [Psalm 55:19](#) Or *abides from*
- q. [Psalm 55:19](#) Lit *are no changes*
- r. [Psalm 55:20](#) Lit *profaned*
- s. [Psalm 55:21](#) Lit *mouth*
- t. [Psalm 55:22](#) Or *what He has given you*
- u. [Psalm 55:22](#) Or *totter*
- v. [Psalm 55:23](#) Or *lowest pit*

For the choir director; according to ^{1a}Jonath elem rehokim. A ^{1b}Mikhtam of David, ^{1c}when the Philistines seized him in Gath.

56 Be gracious to me, O God, for man has ^{1a}trampled upon me;

^{1b}Fighting all day long he oppresses me.

²My foes have ^{1c}trampled upon me all day long,

For ^{1d}they are many who fight proudly against me.

³^{1e}When I am afraid,

^{1f}I will put my trust in You.

⁴In God, whose word I praise,

In God I have put my trust;

I shall not be afraid.

What can *mere* ^{1g}man do to me?

⁵All day long they ^{1h}distort my words;

All their ¹ⁱthoughts are against me for evil.

⁶They ^{1j}attack, they lurk,

They watch my ^{1k}steps,

As they have waited *to take* my ^{1l}life.

⁷Because of wickedness, ^{1m}cast them forth,

In anger put down the peoples, O God!

⁸ You have taken account of my wanderings;

Put my tears in Your bottle.

Are *they* not in Your book?

⁹ Then my enemies will turn back in the day when I call;

This I know, ¹⁰ that God is for me.

¹⁰ In God, *whose* word I praise,

In the Lord, *whose* word I praise,

¹¹ In God I have put my ¹¹ trust, I shall not be afraid.

What can man do to me?

¹² Your vows are *binding* upon me, O God;

I will render thank offerings to You.

¹³ For You have delivered my soul from death,

¹⁴ Indeed my feet from stumbling,

So that I may walk before God

In the light of the ¹⁵ living.

Footnotes:

- a. [Psalm 56:1](#) Or *The silent dove of those who are far off*, or, *The dove of the distant terebinths*
- b. [Psalm 56:1](#) Possibly *Epigrammatic Poem*, or *Atonement Psalm*
- c. [Psalm 56:1](#) 1 Sam 21:10, 11
- d. [Psalm 56:1](#) Or *snapped at*
- e. [Psalm 56:1](#) Or *A fighting man*
- f. [Psalm 56:2](#) Or *snapped at*
- g. [Psalm 56:2](#) Or *many are fighting*
- h. [Psalm 56:3](#) Lit *In the day*
- i. [Psalm 56:3](#) Or *I am one who puts*
- j. [Psalm 56:4](#) Lit *flesh*
- k. [Psalm 56:5](#) Or *trouble my affairs*
- l. [Psalm 56:5](#) Or *purposes*
- m. [Psalm 56:6](#) Or *stir up strife*
- n. [Psalm 56:6](#) Lit *heels*
- o. [Psalm 56:6](#) Lit *soul*
- p. [Psalm 56:7](#) Or *will they have escape?*
- q. [Psalm 56:9](#) Or *because*
- r. [Psalm 56:11](#) Or *trust without fear*
- s. [Psalm 56:13](#) Or *have You not delivered*
- t. [Psalm 56:13](#) Or *life*

For the choir director; set to Al-tashheth. A Mikhtam of David, when he fled from Saul in the cave.

57 Be gracious to me, O God, be gracious to me,
For my soul takes refuge in You;
And in the shadow of Your wings I will take refuge
Until destruction passes by.

²I will cry to God Most High,
To God who accomplishes *all things* for me.

³He will send from heaven and save me;
He reproaches him who *tramples* upon me. *Selah.*
God will send forth His lovingkindness and His *truth*.

⁴My soul is among lions;
I must lie among those who breathe forth fire,
Even the sons of men, whose teeth are spears and arrows
And their tongue a sharp sword.

⁵Be exalted above the heavens, O God;
Let Your glory *be* above all the earth.

⁶They have *prepared* a net for my steps;
My soul is bowed down;
They dug a pit before me;
They *themselves* have fallen into the midst of it. *Selah.*

⁷My heart is steadfast, O God, my heart is steadfast;
I will sing, yes, I will sing praises!

⁸Awake, my glory!
Awake, harp and lyre!
I will awaken the dawn.

⁹ I will give thanks to You, O Lord, among the peoples;
I will sing praises to You among the ⁹nations.

¹⁰ For Your lovingkindness is great to the heavens
And Your ⁹truth to the clouds.

¹¹ Be exalted above the heavens, O God;
Let Your glory be above all the earth.

Footnotes:

- a. [Psalm 57:1](#) Lit *Do Not Destroy*
- b. [Psalm 57:1](#) Possibly, *Epigrammatic Poem* or *Atonement Psalm*
- c. [Psalm 57:1](#) 1 Sam 22:1; 24:3
- d. [Psalm 57:3](#) Or *snaps at*
- e. [Psalm 57:3](#) *Selah* may mean: *Pause, Crescendo* or *Musical interlude*
- f. [Psalm 57:3](#) Or *faithfulness*
- g. [Psalm 57:6](#) Or *spread*
- h. [Psalm 57:9](#) Lit *peoples*
- i. [Psalm 57:10](#) Or *faithfulness*

For the choir director; set to Al-tashheth. A Mikhtam of David.

58 Do you indeed speak righteousness, O gods?
Do you judge uprightly, O sons of men?

²No, in heart you work unrighteousness;
On earth you weigh out the violence of your hands.

³The wicked are estranged from the womb;
These who speak lies go astray from birth.

⁴They have venom like the venom of a serpent;
Like a deaf cobra that stops up its ear,

⁵So that it does not hear the voice of charmers,
Or a skillful caster of spells.

⁶O God, shatter their teeth in their mouth;
Break out the fangs of the young lions, O Lord.

⁷Let them flow away like water that runs off;
When he aims his arrows, let them be as headless shafts.

⁸*Let them be* as a snail which melts away as it goes along,
Like the miscarriages of a woman which never see the sun.

⁹Before your pots can feel *the fire of thorns*
He will sweep them away with a whirlwind, the green and the
burning alike.

¹⁰The righteous will rejoice when he sees the vengeance;
He will wash his feet in the blood of the wicked.

¹¹And men will say, “Surely there is a reward for the righteous;
Surely there is a God who judges ⁱⁿon earth!”

Footnotes:

- a. [Psalm 58:1](#) Lit *Do Not Destroy*
- b. [Psalm 58:1](#) Possibly *Epigrammatic Poem* or *Atonement Psalm*
- c. [Psalm 58:1](#) Another reading is *speaking righteousness in silence*
- d. [Psalm 58:1](#) Or *mighty ones* or *judges*
- e. [Psalm 58:1](#) Or *uprightly the sons of men*
- f. [Psalm 58:3](#) Lit *the womb*
- g. [Psalm 58:5](#) Or *whisperers*
- h. [Psalm 58:7](#) Lit *bends*
- i. [Psalm 58:7](#) Lit *though they were cut off*
- j. [Psalm 58:8](#) I.e. *secretes slime*
- k. [Psalm 58:9](#) Lit *living*
- l. [Psalm 58:11](#) Lit *fruit*
- m. [Psalm 58:11](#) Or *in*

For the choir director; set to Al-tashheth. A Mikhtam of David, when Saul sent men and they watched the house in order to kill him.

59 Deliver me from my enemies, O my God;

Set me *securely* on high away from those who rise up against me.

² Deliver me from those who do iniquity

And save me from men of bloodshed.

³ For behold, they have set an ambush for my life;

Fierce men launch an attack against me,

Not for my transgression nor for my sin, O Lord,

⁴ For no guilt of *mine*, they run and set themselves against me.

Arouse Yourself to help me, and see!

⁵ You, O Lord God of hosts, the God of Israel,

Awake to punish all the nations;

Do not be gracious to any *who are* treacherous in iniquity. *Selah.*

⁶ They return at evening, they howl like a dog,

And go around the city.

⁷ Behold, they belch forth with their mouth;

Swords are in their lips,

For, *they* say, “Who hears?”

⁸ But You, O Lord, laugh at them;

You scoff at all the nations.

⁹ *Because of* his strength I will watch for You,

For God is my stronghold.

¹⁰ My God in His lovingkindness will meet me;

God will let me look *triumphantly* upon my foes.

¹¹ Do not slay them, or my people will forget;

Scatter them by Your power, and bring them down,

O Lord, our shield.

¹² *On account of* the sin of their mouth *and* the words of their lips,

Let them even be caught in their pride,

And on account of curses and lies which they utter.

¹³ Destroy *them* in wrath, destroy *them* that they may be no more;

That *men* may know that God rules in Jacob

To the ends of the earth. *Selah*.

¹⁴ They return at evening, they howl like a dog,

And go around the city.

¹⁵ They wander about ^{lv}for food

And ^{lv}growl if they are not satisfied.

¹⁶ But as for me, I shall sing of Your strength;

Yes, I shall joyfully sing of Your lovingkindness in the morning,

For You have been my stronghold

And a refuge in the day of my distress.

¹⁷ O my strength, I will sing praises to You;

For God is my stronghold, the ^{lv}God who shows me lovingkindness.

- a. [Psalm 59:1](#) Lit *Do Not Destroy*
- b. [Psalm 59:1](#) Possibly *Epigrammatic Poem* or *Atonement Psalm*
- c. [Psalm 59:1](#) 1 Sam 19:11
- d. [Psalm 59:1](#) Or *May You put me in an inaccessibly high place*
- e. [Psalm 59:3](#) Or *lain in wait*
- f. [Psalm 59:3](#) Lit *soul*
- g. [Psalm 59:3](#) Or *Strong*
- h. [Psalm 59:3](#) Or *stir up strife*
- i. [Psalm 59:4](#) Lit *Without guilt*
- j. [Psalm 59:4](#) Lit *meet*
- k. [Psalm 59:5](#) Lit *visit*
- l. [Psalm 59:5](#) *Selah* may mean: *Pause*, *Crescendo* or *Musical interlude*
- m. [Psalm 59:9](#) Many mss and some ancient versions read *My strength*
- n. [Psalm 59:10](#) Many mss and some ancient versions read *The God of my lovingkindness*
- o. [Psalm 59:10](#) Lit *those who lie in wait for me*
- p. [Psalm 59:11](#) Or *Make them wander*
- q. [Psalm 59:12](#) Or *The sin of their mouth is the word of their lips,*
- r. [Psalm 59:12](#) Lit *lying*
- s. [Psalm 59:13](#) Lit *Bring to an end*
- t. [Psalm 59:13](#) Lit *Bring to an end*
- u. [Psalm 59:13](#) Or *is Ruler*
- v. [Psalm 59:15](#) Or *to devour*
- w. [Psalm 59:15](#) Another reading is *tarry all night*
- x. [Psalm 59:17](#) Lit *God of my lovingkindness*

For the choir director; according to Shushan Eduth. A Mikhtam of David, to teach; when he struggled with Aram-naharaim and with Aram-zobah, and Joab returned, and smote twelve thousand of Edom in the Valley of Salt.

60 O God, You have rejected us. You have broken us;
You have been angry; O, restore us.

² You have made the land quake, You have split it open;
Heal its breaches, for it totters.

³ You have made Your people experience hardship;
You have given us wine to drink that makes us stagger.

⁴ You have given a banner to those who fear You,
That it may be displayed because of the truth. *Selah.*

⁵ That Your beloved may be delivered,
Save with Your right hand, and answer us!

⁶ God has spoken in His holiness:
“I will exult, I will portion out Shechem and measure out the valley
of Succoth.

⁷ “Gilead is Mine, and Manasseh is Mine;
Ephraim also is the helmet of My head;
Judah is My scepter.

⁸ “Moab is My washbowl;
Over Edom I shall throw My shoe;
Shout loud, O Philistia, because of Me!”

⁹ Who will bring me into the besieged city?
Who will lead me to Edom?

¹⁰ Have not You Yourself, O God, rejected us?
And will You not go forth with our armies, O God?

¹¹ O give us help against the adversary,
For deliverance ^[a]by man is in vain.

¹² ^[a]Through God we shall do valiantly,
And it is He who will tread down our adversaries.

Footnotes:

- a. [Psalm 60:1](#) Lit *The lily of testimony*
- b. [Psalm 60:1](#) Possibly, *Epigrammatic Poem* or *Atonement Psalm*
- c. [Psalm 60:1](#) 2 Sam 8:3, 13; 1 Chr 18:3, 12
- d. [Psalm 60:1](#) Or *broken out upon us*
- e. [Psalm 60:2](#) Or *earth*
- f. [Psalm 60:3](#) Lit *caused Your people to see*
- g. [Psalm 60:3](#) Lit *wine of staggering*
- h. [Psalm 60:4](#) *Selah* may mean: *Pause, Crescendo* or *Musical interlude*
- i. [Psalm 60:5](#) Some authorities read *me*
- j. [Psalm 60:6](#) Or *sanctuary*
- k. [Psalm 60:7](#) Lit *protection*
- l. [Psalm 60:7](#) Or *lawgiver*
- m. [Psalm 60:9](#) Or *has led*
- n. [Psalm 60:11](#) Lit *of*
- o. [Psalm 60:12](#) Or *In* or *With*

For the choir director; on a stringed instrument. A Psalm of David.

61 Hear my cry, O God;

Give heed to my prayer.

²From the end of the earth I call to You when my heart is faint;

Lead me to the rock that is higher than I.

³For You have been a refuge for me,

A tower of strength [a] against the enemy.

⁴Let me [a] dwell in Your tent forever;

Let me take refuge in the shelter of Your wings. [a] *Selah*.

⁵For You have heard my vows, O God;

You have given *me* the inheritance of those who fear Your name.

⁶You will [a] prolong the king's [a] life;

His years will be as many generations.

⁷He will [a] abide before God forever;

Appoint lovingkindness and truth that they may preserve him.

⁸So I will sing praise to Your name forever,

That I may pay my vows day by day.

Footnotes:

- a. [Psalm 61:3](#) Lit *from*
- b. [Psalm 61:4](#) Or *sojourn*
- c. [Psalm 61:4](#) *Selah* may mean: *Pause, Crescendo* or *Musical interlude*
- d. [Psalm 61:6](#) Lit *add days to*
- e. [Psalm 61:6](#) Lit *days*
- f. [Psalm 61:7](#) Or *sit enthroned*

For the choir director. A Psalm of David.

64 Hear my voice, O God, in my ⲁⲓcomplaint;
Preserve my life from dread of the enemy.

²Hide me from the secret counsel of evildoers,
From the tumult of those who do iniquity,

³Who have sharpened their tongue like a sword.
They aimed bitter speech as their arrow,

⁴To shoot ⲁⲓfrom concealment at the blameless;
Suddenly they shoot at him, and do not fear.

⁵They ⲁⲓhold fast to themselves an evil purpose;
They ⲁⲓtalk of laying snares secretly;
They say, “Who can see them?”

⁶They ⲁⲓdevise injustices, *saying*,
“We are ⲁⲓready with a well-conceived plot”;
For the ⲁⲓinward thought and the heart of a man are ⲁⲓdeep.

⁷But God ⲁⲓwill shoot at them with an arrow;
Suddenly ⲁⲓthey will be wounded.

⁸So ⲁⲓthey ⲁⲓwill make him stumble;
Their own tongue is against them;
All who see them will shake the head.

⁹Then all men ⲁⲓwill fear,
And they ⲁⲓwill declare the work of God,
And ⲁⲓwill consider ⲁⲓwhat He has done.

¹⁰The righteous man will be glad in the Lord and will take refuge in Him;
And all the upright in heart will glory.

Footnotes:

- a. [Psalm 64:1](#) Or *concern*
- b. [Psalm 64:4](#) Lit *in*
- c. [Psalm 64:5](#) Lit *make firm*
- d. [Psalm 64:5](#) Lit *tell of*
- e. [Psalm 64:6](#) Or *search out*
- f. [Psalm 64:6](#) Lit *complete*
- g. [Psalm 64:6](#) Or *inward part*
- h. [Psalm 64:6](#) Or *unsearchable*
- i. [Psalm 64:7](#) Or *shot*
- j. [Psalm 64:7](#) Or *they were wounded; lit their wounds occurred*
- k. [Psalm 64:8](#) Or *they make their tongue a stumbling for themselves*
- l. [Psalm 64:8](#) Or *made*
- m. [Psalm 64:9](#) Or *feared*
- n. [Psalm 64:9](#) Or *declared*
- o. [Psalm 64:9](#) Or *considered*
- p. [Psalm 64:9](#) Lit *His work*

For the choir director. A Psalm of David. A Song.

68 ^[a]Let God arise, ^[b]let His enemies be scattered,
And ^[c]let those who hate Him flee before Him.

²As smoke is driven away, so drive *them* away;
As wax melts before the fire,
So let the wicked perish before God.

³But let the righteous be glad; let them exult before God;
Yes, let them rejoice with gladness.

⁴Sing to God, sing praises to His name;
^[d]Lift up a *song* for Him who rides through the deserts,
Whose name is ^[e]the Lord, and exult before Him.

⁵A father of the fatherless and a judge ^[f]for the widows,
Is God in His holy habitation.

⁶God ^[g]makes a home for the lonely;
He leads out the prisoners into prosperity,
Only the rebellious dwell in a parched land.

⁷O God, when You went forth before Your people,
When You marched through the wilderness, ^[h]*Selah*.

⁸The earth quaked;
The heavens also dropped *rain* at the presence of God;
^[i]Sinai itself *quaked* at the presence of God, the God of Israel.

⁹You shed abroad a plentiful rain, O God;
You confirmed Your inheritance when it was ^[j]parched.

¹⁰Your creatures settled in it;
You provided in Your goodness for the poor, O God.

¹¹ The Lord gives the ^[K]command;
The women who proclaim the *good* tidings are a great host:

¹² “Kings of armies flee, they flee,
And she who remains at home will divide the spoil!”

¹³ ^[J]When you lie down among the ^[m]sheepfolds,
You are like the wings of a dove covered with silver,
And its pinions with glistening gold.

¹⁴ When the Almighty scattered the kings ^[n]there,
It was snowing in Zalmon.

¹⁵ A ^[o]mountain of God is the mountain of Bashan;
A mountain *of many* peaks is the mountain of Bashan.

¹⁶ Why do you look with envy, O mountains with *many* peaks,
At the mountain which God has desired for His abode?
Surely the Lord will dwell *there* forever.

¹⁷ The chariots of God are ^[p]myriads, thousands upon thousands;
^[q]The Lord is among them *as at* Sinai, in holiness.

¹⁸ You have ascended on high, You have led captive *Your* captives;
You have received gifts among men,
Even *among* the rebellious also, that ^[r]the Lord God may dwell *there*.

¹⁹ Blessed be the Lord, who daily bears our burden,
The God *who* is our salvation. *Selah*.

²⁰ God is to us a God of deliverances;
And to ^[s]God the Lord belong escapes ^[t]from death.

²¹ Surely God will shatter the head of His enemies,
The hairy crown of him who goes on in his guilty deeds.

22 The Lord ^[u]said, “I will bring *them* back from Bashan.
I will bring *them* back from the depths of the sea;

23 That ^[v]your foot may shatter *them* in blood,
The tongue of your dogs *may have* its portion from *your* enemies.”

24 They have seen Your ^[w]procession, O God,
The ^[x]procession of my God, my King, ^[y]into the sanctuary.

25 The singers went on, the musicians after *them*,
^[z]In the midst of the maidens beating tambourines.

26 Bless God in the congregations,
Even the Lord, *you who are* of the fountain of Israel.

27 There is Benjamin, the ^[aa]youngest, ^[ab]ruling them,
The princes of Judah *in* their throng,
The princes of Zebulun, the princes of Naphtali.

28 ^[ac]Your God has commanded your strength;
Show Yourself strong, O God, who have acted ^[ad]on our behalf.

29 ^[ae]Because of Your temple at Jerusalem
Kings will bring gifts to You.

30 Rebuke the beasts ^[af]in the reeds,
The herd of bulls with the calves of the peoples,
Trampling under foot the pieces of silver;
He has scattered the peoples who delight in war.

31 Envoys will come out of Egypt;
^[ag]Ethiopia will quickly stretch out her hands to God.

32 Sing to God, O kingdoms of the earth,
Sing praises to the Lord, *Selah*.

³³ To Him who rides upon the ^[ah] highest heavens, which are from ancient times;
Behold, He ^[ai] speaks forth with His voice, a mighty voice.

³⁴ Ascribe strength to God;
His majesty is over Israel
And His strength is in the ^[ai] skies.

³⁵ ^[ak] O God, *You are awesome* from Your ^[ai] sanctuary.
The God of Israel Himself gives strength and power to the people.
Blessed be God!

- a. Psalm 68:1 Or *God shall*
- b. Psalm 68:1 Or *His enemies shall*
- c. Psalm 68:1 Or *those who hate Him shall*
- d. Psalm 68:4 Or *Cast up a highway*
- e. Psalm 68:4 Heb *Yah*
- f. Psalm 68:5 Lit *of*
- g. Psalm 68:6 Lit *makes the solitary to dwell in a house*
- h. Psalm 68:7 *Selah* may mean: *Pause, Crescendo or Musical interlude*
- i. Psalm 68:8 Lit *This is Sinai* which
- j. Psalm 68:9 Lit *weary*
- k. Psalm 68:11 Lit *word*
- l. Psalm 68:13 Lit *If*
- m. Psalm 68:13 Or *cooking stones or saddle bags*
- n. Psalm 68:14 Lit *in it*
- o. Psalm 68:15 Or *mighty mountain is*
- p. Psalm 68:17 Lit *twice ten thousand*
- q. Psalm 68:17 Another reading is *The Lord came from Sinai into the sanctuary*
- r. Psalm 68:18 Heb *Yah*
- s. Psalm 68:20 Heb *YHWH*, usually rendered *Lord*
- t. Psalm 68:20 I.e. in view of; lit *for*
- u. Psalm 68:22 Or *says*
- v. Psalm 68:23 Some versions render, you may *bathe your foot in blood*
- w. Psalm 68:24 Lit *goings*
- x. Psalm 68:24 Lit *goings*
- y. Psalm 68:24 Lit *in the sanctuary; or in holiness*
- z. Psalm 68:25 Or *The maidens in the midst*
- aa. Psalm 68:27 Or *smallest*
- bb. Psalm 68:27 Or *their ruler*
- cc. Psalm 68:28 Some mss read *Command, God*
- dd. Psalm 68:28 Lit *for us*
- ee. Psalm 68:29 Or *From Your temple*
- ff. Psalm 68:30 Lit *of*
- gg. Psalm 68:31 Lit *Cush*
- hh. Psalm 68:33 Lit *heaven of heavens of old*
- ii. Psalm 68:33 Lit *gives forth*
- jj. Psalm 68:34 Lit *clouds*
- kk. Psalm 68:35 Or *Awesome is God from your sanctuary*
- ll. Psalm 68:35 Lit *holy places*

For the choir director; according to ^mShoshannim. A Psalm of David.

69 Save me, O God,
For the waters have ^lthreatened my life.

²I have sunk in deep mire, and there is no foothold;
I have come into deep waters, and a ^lflood overflows me.

³I am weary with my crying; my throat is parched;
My eyes fail while I wait for my God.

⁴Those who hate me without a cause are more than the hairs of my head;
Those who would ^ldestroy me are powerful, being wrongfully my enemies;
What I did not steal, I then have to restore.

⁵O God, it is You who knows my folly,
And my wrongs are not hidden from You.

⁶May those who wait for You not be ashamed through me, O Lord ^lGod of
hosts;
May those who seek You not be dishonored through me, O God of Israel,

⁷Because for Your sake I have borne reproach;
Dishonor has covered my face.

⁸I have become estranged ^lfrom my brothers
And an alien to my mother's sons.

⁹For zeal for Your house has consumed me,
And the reproaches of those who reproach You have fallen on me.

¹⁰When I wept in my soul with fasting,
It became my reproach.

¹¹ When I made sackcloth my clothing,
I became a byword to them.

¹² Those who sit in the gate talk about me,
And I *am* the ^{12a}song of the drunkards.

¹³ But as for me, my prayer is to You, O Lord, at an acceptable time;
O God, in the greatness of Your lovingkindness,
Answer me with ^{13a}Your saving truth.

¹⁴ Deliver me from the mire and do not let me sink;
May I be delivered from ^{14a}my foes and from the ^{14b}deep waters.

¹⁵ May the ^{15a}flood of water not overflow me
Nor the deep swallow me up,
Nor the pit shut its mouth on me.

¹⁶ Answer me, O Lord, for Your lovingkindness is good;
According to the greatness of Your compassion, turn to me,

¹⁷ And do not hide Your face from Your servant,
For I am in distress; answer me quickly.

¹⁸ Oh draw near to my soul *and* redeem it;
Ransom me because of my enemies!

¹⁹ You know my reproach and my shame and my dishonor;
All my adversaries are ^{19a}before You.

²⁰ Reproach has broken my heart and I am so sick.
And I looked for sympathy, but there was none,
And for comforters, but I found none.

²¹ They also gave me ^{21a}gall ^{21b}for my food
And for my thirst they gave me vinegar to drink.

²² May their table before them become a snare;
And ^{22a}when they are in peace, *may it become* a trap.

²³ May their eyes grow dim so that they cannot see,
And make their loins shake continually.

²⁴ Pour out Your indignation on them,
And may Your burning anger overtake them.

²⁵ May their ^{25a}camp be desolate;
May none dwell in their tents.

²⁶ For they have persecuted him whom You Yourself have smitten,
And they tell of the pain of those whom You have ^{26a}wounded.

²⁷ Add iniquity to their iniquity,
And may they not come into Your righteousness.

²⁸ May they be blotted out of the book of life
And may they not be ^{28a}recorded with the righteous.

²⁹ But I am afflicted and in pain;
^{29a}May Your salvation, O God, set me *securely* on high.

³⁰ I will praise the name of God with song
And magnify Him with thanksgiving.

³¹ And it will please the Lord better than an ox
Or a young bull with horns and hoofs.

³² The humble ^{32a}have seen *it and* are glad;
You who seek God, let your heart ^{32b}revive.

³³ For the Lord hears the needy
And does not despise His *who are* prisoners.

³⁴ Let heaven and earth praise Him,
The seas and everything that moves in them.

³⁵ For God will save Zion and build the cities of Judah,
That they may dwell there and possess it.

³⁶ The ^udescendants of His servants will inherit it,
And those who love His name will dwell in it.

Footnotes:

- a. [Psalm 69:1](#) Or possibly *Lilies*
- b. [Psalm 69:1](#) Lit *come to the soul*
- c. [Psalm 69:2](#) Lit *flowing stream*
- d. [Psalm 69:4](#) Or *silence*
- e. [Psalm 69:6](#) Heb YHWH, usually rendered *Lord*
- f. [Psalm 69:8](#) Lit *to*
- g. [Psalm 69:12](#) Lit *songs*
- h. [Psalm 69:13](#) Or *the faithfulness of Your salvation*
- i. [Psalm 69:14](#) Lit *those who hate me*
- j. [Psalm 69:14](#) Lit *deep places of water*
- k. [Psalm 69:15](#) Lit *stream*
- l. [Psalm 69:19](#) Or *known to You*
- m. [Psalm 69:21](#) Or *poison*
- n. [Psalm 69:21](#) Or *in*
- o. [Psalm 69:22](#) Lit *for those who are secure*
- p. [Psalm 69:25](#) Lit *encampment*
- q. [Psalm 69:26](#) Lit *pierced*
- r. [Psalm 69:28](#) Lit *written*
- s. [Psalm 69:29](#) Or *Your salvation, O God, will set...*
- t. [Psalm 69:32](#) Some mss and ancient versions read *will see*
- u. [Psalm 69:32](#) Or *live*
- v. [Psalm 69:36](#) Lit *seed*

For the choir director. A Psalm of David; for a memorial.

70 O God, *hasten* to deliver me;

O Lord, hasten to my help!

²Let those be ashamed and humiliated

Who seek my ^alife;

Let those be turned back and dishonored

Who delight ^bin my hurt.

³Let those be ^cturned back because of their shame

Who say, “Aha, aha!”

⁴Let all who seek You rejoice and be glad in You;

And let those who love Your salvation say continually,

“Let God be magnified.”

⁵But I am afflicted and needy;

Hasten to me, O God!

You are my help and my deliverer;

O Lord, do not delay.

- a. [Psalm 70:2](#) Or *soul*
- b. [Psalm 70:2](#) Or *to injure me*
- c. [Psalm 70:3](#) Some mss read *appalled*

71 In You, O Lord, I have taken refuge;

Let me never be ashamed.

²In Your righteousness deliver me and rescue me;

Incline Your ear to me and save me.

³Be to me a rock of habitation to which I may continually come;

You have given commandment to save me,

For You are my rock and my fortress.

⁴Rescue me, O my God, out of the hand of the wicked,

Out of the grasp of the wrongdoer and ruthless man,

⁵For You are my hope;

O Lord God, *You are* my confidence from my youth.

⁶By You I have been sustained from *my* birth;

You are He who took me from my mother's womb;

My praise is continually of You.

⁷I have become a marvel to many,

For You are my strong refuge.

⁸My mouth is filled with Your praise

And with Your glory all day long.

⁹ Do not cast me off in the time of old age;

Do not forsake me when my strength fails.

¹⁰ For my enemies have spoken *against* me;

And those who watch for my *life* have consulted together,

¹¹ Saying, “God has forsaken him;

Pursue and seize him, for there is no one to deliver.”

¹² O God, do not be far from me;

O my God, hasten to my help!

¹³ Let those who are adversaries of my soul be ashamed *and* consumed;

Let them be covered with reproach and dishonor, who seek *to* injure me.

¹⁴ But as for me, I will hope continually,

And will *praise* You yet more and more.

¹⁵ My mouth shall tell of Your righteousness

And of Your salvation all day long;

For I do not know the *sum of them*.

¹⁶ I will come with the mighty deeds of the Lord *God*;

I will make mention of Your righteousness, Yours alone.

¹⁷ O God, You have taught me from my youth,

And I still declare Your wondrous deeds.

¹⁸ And even when *I am* old and gray, O God, do not forsake me,

Until I declare Your strength to *this* generation,

Your power to all who are to come.

¹⁹ For Your righteousness, O God, reaches to the heavens,

You who have done great things;

O God, who is like You?

²⁰ You who have shown me many troubles and distresses

Will revive me again,

And will bring me up again from the depths of the earth.

²¹ May You increase my greatness

And turn to comfort me.

²² I will also praise You with a harp,

Even Your truth, O my God;

To You I will sing praises with the lyre,

O Holy One of Israel.

²³ My lips will shout for joy when I sing praises to You;

And my soul, which You have redeemed.

²⁴ My tongue also will utter Your righteousness all day long;

For they are ashamed, for they are humiliated who seek ^{to} my hurt.

- a. [Psalm 71:3](#) Or *crag*
- b. [Psalm 71:4](#) Lit *palm*
- c. [Psalm 71:5](#) Heb YHWH, usually rendered *Lord*
- d. [Psalm 71:6](#) Lit *Upon You I have been supported*
- e. [Psalm 71:6](#) Lit *in*
- f. [Psalm 71:10](#) Lit *with reference to*
- g. [Psalm 71:10](#) Lit *soul*
- h. [Psalm 71:13](#) Lit *my injury*
- i. [Psalm 71:14](#) Lit *add upon all Your praise*
- j. [Psalm 71:15](#) Lit *numbers*
- k. [Psalm 71:16](#) Heb YHWH, usually rendered *Lord*
- l. [Psalm 71:18](#) Lit *arm*
- m. [Psalm 71:19](#) Or *And*
- n. [Psalm 71:19](#) Lit *height*
- o. [Psalm 71:20](#) Another reading is *us*
- p. [Psalm 71:20](#) Another reading is *us*
- q. [Psalm 71:20](#) Another reading is *us*
- r. [Psalm 71:22](#) Lit *an instrument of a harp*
- s. [Psalm 71:22](#) Or *faithfulness*
- t. [Psalm 71:24](#) Or *to injure me*

A ⁷⁴Maskil of Asaph.

74 O God, why have You rejected *us* forever?

Why does Your anger smoke against the sheep of Your ⁷⁵pasture?

²Remember Your congregation, which You have purchased of old,

Which You have redeemed to be the tribe of Your inheritance;

And this Mount Zion, where You have dwelt.

³⁷⁶Turn Your footsteps toward the perpetual ruins;

The enemy has damaged everything within the sanctuary.

⁴Your adversaries have roared in the midst of Your meeting place;

They have set up their own ⁷⁷standards for signs.

⁵It seems as if one had lifted up

His ⁷⁸axe in a ⁷⁹forest of trees.

⁶And now ⁸⁰all its carved work

They smash with hatchet and ⁸¹hammers.

⁷They have ⁸²burned Your sanctuary ⁸³to the ground;

They have defiled the dwelling place of Your name.

⁸They said in their heart, “Let us ⁸⁴completely ⁸⁵subdue them.”

They have burned all the meeting places of God in the land.

⁹We do not see our signs;

There is no longer any prophet,

Nor is there any among us who knows how long.

¹⁰How long, O God, will the adversary revile,

And the enemy spurn Your name forever?

¹¹Why do You withdraw Your hand, even Your right hand?

From within Your bosom, destroy *them*!

¹²Yet God is my king from of old,

Who works deeds of deliverance in the midst of the earth.

¹³ ^[a]You divided the sea by Your strength;

^[a]You broke the heads of the sea monsters ^[a]in the waters.

¹⁴ ^[a]You crushed the heads of ^[a]Leviathan;

^[a]You gave him as food for the ^[a]creatures of the wilderness.

¹⁵ ^[a]You broke open springs and torrents;

^[a]You dried up ever-flowing streams.

¹⁶Yours is the day, Yours also is the night;

¹⁶ You have prepared the ^[w]light and the sun.

¹⁷ ^[z]You have established all the boundaries of the earth;

¹⁸ You have ^[z]made summer and winter.

¹⁸ Remember this, ^[aa]O Lord, that the enemy has reviled,

And a foolish people has spurned Your name.

¹⁹ Do not deliver the soul of Your turtledove to the wild beast;

Do not forget the life of Your afflicted forever.

²⁰ Consider the covenant;

For the dark places of the land are full of the habitations of violence.

²¹ Let not the oppressed return dishonored;

Let the afflicted and needy praise Your name.

²² Arise, O God, *and* plead Your own cause;

Remember ^[ab]how the foolish man reproaches You all day long.

²³ Do not forget the voice of Your adversaries,

The uproar of those who rise against You which ascends continually.

Footnotes:

- a. [Psalm 74:1](#) Possibly, *Contemplative*, or *Didactic*, or *Skillful Psalm*
- b. [Psalm 74:1](#) Or *pasturing*
- c. [Psalm 74:3](#) Lit *Lift up*
- d. [Psalm 74:4](#) Lit *signs*

- e. [Psalm 74:5](#) Lit axes
- f. [Psalm 74:5](#) Lit *thicket*
- g. [Psalm 74:6](#) Lit *altogether*
- h. [Psalm 74:6](#) Or axes
- i. [Psalm 74:7](#) Lit *set on fire*
- j. [Psalm 74:7](#) Or *To the ground they...*
- k. [Psalm 74:8](#) Lit *altogether*
- l. [Psalm 74:8](#) Or *oppress*
- m. [Psalm 74:13](#) Or *You Yourself*
- n. [Psalm 74:13](#) Or *You Yourself*
- o. [Psalm 74:13](#) Lit *on*
- p. [Psalm 74:14](#) Or *You Yourself*
- q. [Psalm 74:14](#) Or *sea monster*
- r. [Psalm 74:14](#) Or *You Yourself*
- s. [Psalm 74:14](#) Lit *people*
- t. [Psalm 74:15](#) Or *You Yourself*
- u. [Psalm 74:15](#) Or *You Yourself*
- v. [Psalm 74:16](#) Or *You Yourself*
- w. [Psalm 74:16](#) Or *luminary*
- x. [Psalm 74:17](#) Or *You Yourself*
- y. [Psalm 74:17](#) Or *You Yourself*
- z. [Psalm 74:17](#) Or *formed*
- aa. [Psalm 74:18](#) Or *that the enemy has reviled the Lord*
- bb. [Psalm 74:22](#) Lit *Your reproach from the foolish man*

For the choir director; on stringed instruments. A Psalm of Asaph, a Song.

76 God is known in Judah;

His name is great in Israel.

²His tabernacle is in Salem;

His dwelling place also is in Zion.

³There He broke the flaming arrows,

The shield and the sword and the weapons of war. Selah.

⁴You are resplendent,

More majestic than the mountains of prey.

⁵The stouthearted were plundered,

They sank into sleep;

And none of the warriors could use his hands.

⁶At Your rebuke, O God of Jacob,

Both rider and horse were cast into a dead sleep.

⁷You, even You, are to be feared;

And who may stand in Your presence when once You are angry?

⁸You caused judgment to be heard from heaven;

The earth feared and was still

⁹When God arose to judgment,

To save all the humble of the earth. *Selah*.

¹⁰For the ^awrath of man shall praise You;

With a remnant of wrath You will gird Yourself.

¹¹Make vows to the Lord your God and fulfill *them*;

Let all who are around Him bring gifts to Him who is to be feared.

¹²He will cut off the spirit of princes;

He is ^bfeared by the kings of the earth.

Footnotes:

- a. [Psalm 76:2](#) Lit *shelter*
- b. [Psalm 76:3](#) Lit *fiery shafts of the bow*
- c. [Psalm 76:3](#) Lit *battle*
- d. [Psalm 76:3](#) *Selah* may mean: *Pause, Crescendo or Musical interlude*
- e. [Psalm 76:4](#) Or *Majestic from the mountains*
- f. [Psalm 76:5](#) Lit *They slumbered their sleep*
- g. [Psalm 76:5](#) Lit *men of might have found their hands*
- h. [Psalm 76:6](#) Lit *chariot*
- i. [Psalm 76:7](#) Lit *Your anger is*
- j. [Psalm 76:10](#) Lit *wraths*
- k. [Psalm 76:12](#) Lit *awesome to*

For the choir director; ^[a]according to Jeduthun. A Psalm of Asaph.

77 My voice *rises* to God, and I will cry aloud;

My voice *rises* to God, and He will hear me.

²In the day of my trouble I sought the Lord;

In the night my hand was stretched out ^[a]without weariness;

My soul refused to be comforted.

³*When* I remember God, then I am disturbed;

When I sigh, then my spirit grows faint. ^[a]*Selah.*

⁴You have held my eyelids *open*;

I am so troubled that I cannot speak.

⁵I have considered the days of old,

The years of long ago.

⁶I will remember my song in the night;

I will meditate with my heart,

And my spirit ^[a]ponders:

⁷Will the Lord reject forever?

And will He never be favorable again?

⁸ Has His lovingkindness ceased forever?

Has *His* promise come to an end forever?

⁹ Has God forgotten to be gracious,

Or has He in anger withdrawn His compassion? *Selah.*

¹⁰ Then I said, “It is my grief,

That the right hand of the Most High has changed.”

¹¹ I shall remember the deeds of the Lord;

Surely I will remember Your wonders of old.

¹² I will meditate on all Your work

And muse on Your deeds.

¹³ Your way, O God, is holy;

What god is great like our God?

¹⁴ You are the God who works wonders;

You have made known Your strength among the peoples.

¹⁵ You have by Your power redeemed Your people,

The sons of Jacob and Joseph. *Selah.*

¹⁶ The waters saw You, O God;

The waters saw You, they were in anguish;

The deeps also trembled.

¹⁷ The clouds poured out water;

The skies gave forth a sound;

Your arrows ¹⁸ flashed here and there.

¹⁸ The sound of Your thunder was in the whirlwind;

The lightnings lit up the world;

The earth trembled and shook.

¹⁹ Your way was in the sea

And Your paths in the mighty waters,

And Your footprints may not be known.

²⁰ You led Your people like a flock

By the hand of Moses and Aaron.

- a. [Psalm 77:1](#) 1 Chr 16:41
- b. [Psalm 77:2](#) Lit *and did not grow numb*
- c. [Psalm 77:3](#) *Selah* may mean: *Pause, Crescendo or Musical interlude*
- d. [Psalm 77:6](#) Lit *searched*
- e. [Psalm 77:8](#) Lit *word*
- f. [Psalm 77:8](#) Lit *from generation to generation*
- g. [Psalm 77:9](#) Lit *shut up*
- h. [Psalm 77:10](#) Or *infirmity, the years of the right hand of the Most High*
- i. [Psalm 77:11](#) Heb *Yah*
- j. [Psalm 77:15](#) Lit *arm*
- k. [Psalm 77:17](#) Lit *went*

A Psalm of Asaph.

79 O God, the nations have  invaded Your inheritance;

They have defiled Your holy temple;

They have laid Jerusalem in ruins.

²They have given the dead bodies of Your servants for food to the birds of the heavens,

The flesh of Your godly ones to the beasts of the earth.

³They have poured out their blood like water round about Jerusalem;

And there was no one to bury them.

⁴We have become a reproach to our neighbors,

A scoffing and derision to those around us.

⁵How long, O Lord? Will You be angry forever?

Will Your jealousy burn like fire?

⁶Pour out Your wrath upon the nations which do not know You,

And upon the kingdoms which do not call upon Your name.

⁷For they have devoured Jacob

And laid waste his  habitation.

⁸Do not remember  the iniquities of *our* forefathers against us;

Let Your compassion come quickly to meet us,

For we are brought very low.

⁹ Help us, O God of our salvation, for the glory of Your name;

And deliver us and ^aforgive our sins for Your name's sake.

¹⁰ Why should the nations say, "Where is their God?"

Let there be known among the nations in our sight,

Vengeance for the blood of Your servants which has been shed.

¹¹ Let the groaning of the prisoner come before You;

According to the greatness of Your ^apower preserve ^bthose who are doomed to die.

¹² And return to our neighbors sevenfold into their bosom

^c The reproach with which they have reproached You, O Lord.

¹³ So we Your people and the sheep of Your ^dpasture

Will give thanks to You forever;

To all generations we will tell of Your praise.

- a. [Psalm 79:1](#) Lit *come into*
- b. [Psalm 79:7](#) Lit *pasture*
- c. [Psalm 79:8](#) Or *our former iniquities*
- d. [Psalm 79:9](#) Lit *cover over, atone for*
- e. [Psalm 79:11](#) Lit *arm*
- f. [Psalm 79:11](#) Lit *the children of death*
- g. [Psalm 79:12](#) Lit *Their*
- h. [Psalm 79:13](#) Or *pasturing*

A Psalm of Asaph.

82 God takes His stand in ^[a]His own congregation;

He judges in the midst of the ^[a]rulers.

²How long will you judge unjustly

And show partiality to the wicked? ^[a]*Selah.*

³Vindicate the weak and fatherless;

Do justice to the afflicted and destitute.

⁴Rescue the weak and needy;

Deliver *them* out of the hand of the wicked.

⁵They do not know nor do they understand;

They walk about in darkness;

All the foundations of the earth are shaken.

⁶^[a]I said, “You are gods,

And all of you are sons of the Most High.

⁷“Nevertheless you will die like men

And fall like *any* one of the princes.”

⁸Arise, O God, judge the earth!

For it is You who possesses all the nations.

Footnotes:

- a. [Psalm 82:1](#) Lit *the congregation of God*
- b. [Psalm 82:1](#) Lit *gods*
- c. [Psalm 82:2](#) *Selah* may mean: *Pause, Crescendo or Musical interlude*
- d. [Psalm 82:6](#) Lit *I, on my part*

A Song, a Psalm of Asaph.

83 O God, do not remain quiet;
Do not be silent and, O God, do not be still.

²For behold, Your enemies make an uproar,
And those who hate You have [Ⓐ]exalted themselves.

³They make shrewd plans against Your people,
And [Ⓑ]conspire together against Your [Ⓒ]treasured ones.

⁴They have said, “Come, and let us wipe them out [Ⓓ]as a nation,
That the name of Israel be remembered no more.”

⁵For they have [Ⓔ]conspired together with one mind;
Against You they make a covenant:

⁶The tents of Edom and the Ishmaelites,
Moab and the Hagrites;

⁷Gebal and Ammon and Amalek,
Philistia with the inhabitants of Tyre;

⁸Assyria also has joined with them;
They have become [Ⓕ]a help to the children of Lot. [Ⓖ]*Selah*.

⁹Deal with them as with Midian,
As with Sisera *and* Jabin at the torrent of Kishon,

¹⁰Who were destroyed at En-dor,
Who became as dung for the ground.

¹¹Make their nobles like Oreb and Zeeb
And all their princes like Zebah and Zalmunna,

¹²Who said, “Let us possess for ourselves
The pastures of God.”

¹³O my God, make them like the ^[h]whirling dust,
Like chaff before the wind.

¹⁴Like fire that burns the forest
And like a flame that sets the mountains on fire,

¹⁵So pursue them with Your tempest
And terrify them with Your storm.

¹⁶Fill their faces with dishonor,
That they may seek Your name, O Lord.

¹⁷Let them be ashamed and dismayed forever,
And let them be humiliated and perish,

¹⁸That they may know that You alone, whose name is the Lord,
Are the Most High over all the earth.

Footnotes:

- a. [Psalm 83:2](#) Lit *lifted up the head*
- b. [Psalm 83:3](#) Or *consult*
- c. [Psalm 83:3](#) Or *hidden ones*
- d. [Psalm 83:4](#) Lit *from*
- e. [Psalm 83:5](#) Or *consulted*
- f. [Psalm 83:8](#) Lit *an arm*
- g. [Psalm 83:8](#) *Selah* may mean: *Pause, Crescendo or Musical interlude*
- h. [Psalm 83:13](#) Or *tumbleweed*

For the choir director; ^[a]on the Gittith. A Psalm of the sons of Korah.

84 How lovely are Your dwelling places,

O Lord of hosts!

²My soul longed and even yearned for the courts of the Lord;

My heart and my flesh sing for joy to the living God.

³The bird also has found a house,

And the swallow a nest for herself, where she may lay her young,

Even Your altars, O Lord of hosts,

My King and my God.

⁴How blessed are those who dwell in Your house!

They are ever praising You. ^[a]*Selah.*

⁵How blessed is the man whose strength is in You,

In ^[a]whose heart are the highways *to Zion!*

⁶Passing through the valley of ^[a]Baca they make it a ^[a]spring;

The early rain also covers it with blessings.

⁷They go from strength to strength,

⁷ Every one of them appears before God in Zion.

⁸ O Lord God of hosts, hear my prayer;

Give ear, O God of Jacob! *Selah*.

⁹ Behold our shield, O God,

And look upon the face of Your anointed.

¹⁰ For a day in Your courts is better than a thousand *outside*.

I would rather stand at the threshold of the house of my God

Than dwell in the tents of wickedness.

¹¹ For the Lord God is a sun and shield;

The Lord gives grace and glory;

No good thing does He withhold ^g from those who walk ^h uprightly.

¹² O Lord of hosts,

How blessed is the man who trusts in You!

Footnotes:

- a. [Psalm 84:1](#) Or according to
- b. [Psalm 84:4](#) *Selah* may mean: *Pause, Crescendo or Musical interlude*
- c. [Psalm 84:5](#) Lit *their*
- d. [Psalm 84:6](#) Probably, *Weeping*; or *Balsam trees*
- e. [Psalm 84:6](#) Or *place of springs*
- f. [Psalm 84:7](#) Some ancient versions read *The God of gods will be seen in Zion*
- g. [Psalm 84:11](#) Lit *with regard to*
- h. [Psalm 84:11](#) Lit *with integrity*

A Prayer of David.

86 Incline Your ear, O Lord, *and* answer me;
For I am afflicted and needy.

² Preserve my  soul, for I am a godly man;
O You my God, save Your servant who trusts in You.

³ Be gracious to me, O Lord,
For to You I cry all day long.

⁴ Make glad the soul of Your servant,
For to You, O Lord, I lift up my soul.

⁵ For You, Lord, are good, and ready to forgive,
And abundant in lovingkindness to all who call upon You.

⁶ Give ear, O Lord, to my prayer;
And give heed to the voice of my supplications!

⁷ In the day of my trouble I shall call upon You,
For You will answer me.

⁸ There is no one like You among the gods, O Lord,
Nor are there any works like Yours.

⁹ All nations whom You have made shall come and worship before
You, O Lord,
And they shall glorify Your name.

¹⁰ For You are great and do  wondrous deeds;
You alone are God.

¹¹Teach me Your way, O Lord;
I will walk in Your truth;
Unite my heart to fear Your name.

¹²I will give thanks to You, O Lord my God, with all my heart,
And will glorify Your name forever.

¹³For Your lovingkindness toward me is great,
And You have delivered my soul from the ^[a]depths of ^[d]Sheol.

¹⁴O God, arrogant men have risen up against me,
And ^[e]a band of violent men have sought my ^[f]life,
And they have not set You before them.

¹⁵But You, O Lord, are a God merciful and gracious,
Slow to anger and abundant in lovingkindness and ^[g]truth.

¹⁶Turn to me, and be gracious to me;
Oh grant Your strength to Your servant,
And save the son of Your handmaid.

¹⁷Show me a sign for good,
That those who hate me may see *it* and be ashamed,
Because You, O Lord, have helped me and comforted me.

- a. [Psalm 86:2](#) Or *life*
- b. [Psalm 86:10](#) Or *miracles*
- c. [Psalm 86:13](#) Lit *lowest Sheol*
- d. [Psalm 86:13](#) I.e. the nether world
- e. [Psalm 86:14](#) Or *an assembly*
- f. [Psalm 86:14](#) Lit *soul*
- g. [Psalm 86:15](#) Or *faithfulness*

A Psalm of the sons of Korah. A Song.

87 His foundation is in the holy mountains.

²The Lord loves the gates of Zion

More than all the *other* dwelling places of Jacob.

³Glorious things are spoken of you,

O city of God. ^a*Selah*.

⁴“I shall mention ^bRahab and Babylon ^camong those who know Me;

Behold, Philistia and Tyre with ^dEthiopia:

‘This one was born there.’”

⁵But of Zion it shall be said, “This one and that one were born in her”;

And the Most High Himself will establish her.

⁶The Lord will count when He registers the peoples,

“This one was born there.” *Selah*.

⁷Then those who sing as well as those who ^eplay the flutes *shall* say,

“All my springs *of joy* are in you.”

Footnotes:

- a. [Psalm 87:3](#) *Selah* may mean: *Pause, Crescendo* or *Musical interlude*
- b. [Psalm 87:4](#) I.e. Egypt
- c. [Psalm 87:4](#) Or *as*
- d. [Psalm 87:4](#) Lit *Cush*
- e. [Psalm 87:7](#) Or *dance*

BOOK 4

A Prayer of 𐤓𐤌 Moses, the man of God.

90 Lord, You have been our 𐤓𐤌 dwelling place in all generations.

² Before the mountains were born

𐤓𐤌 Or You gave birth to the earth and the world,
Even from everlasting to everlasting, You are God.

³ You turn man back into dust
And say, “Return, O children of men.”

⁴ For a thousand years in Your sight
Are like yesterday when it passes by,
𐤓𐤌 Or as a watch in the night.

⁵ You have 𐤓𐤌 swept them away like a flood, they 𐤓𐤌 fall asleep;
In the morning they are like grass which 𐤓𐤌 sprouts anew.

⁶ In the morning it flourishes and 𐤓𐤌 sprouts anew;
Toward evening it fades and withers away.

⁷ For we have been consumed by Your anger
And by Your wrath we have been 𐤓𐤌 dismayed.

⁸ You have placed our iniquities before You,
Our secret *sins* in the light of Your presence.

⁹ For all our days have declined in Your fury;
We have finished our years like a 𐤓𐤌 sigh.

¹⁰ As for the days of our 𐤓𐤌 life, 𐤓𐤌 they contain seventy years,
Or if due to strength, eighty years,
Yet their pride is *but* labor and sorrow;

For soon it is gone and we fly away.

¹¹ Who ^[m] understands the power of Your anger
And Your fury, according to the fear ^[n] that is due You?

¹² So teach us to number our days,
That we may ^[o] present to You a heart of wisdom.

¹³ Do return, O Lord; how long *will it be*?
And ^[p] be sorry for Your servants.

¹⁴ O satisfy us in the morning with Your lovingkindness,
That we may sing for joy and be glad all our days.

¹⁵ Make us glad ^[q] according to the days You have afflicted us,
And the years we have seen ^[r] evil.

¹⁶ Let Your work appear to Your servants
And Your majesty ^[s] to their children.

¹⁷ Let the favor of the Lord our God be upon us;
And ^[t] confirm for us the work of our hands;
Yes, ^[u] confirm the work of our hands.

- a. [Psalm 90:1](#) Deut 33:1
- b. [Psalm 90:1](#) Or *hiding place*; some ancient mss read *place of refuge*
- c. [Psalm 90:2](#) Or *And*
- d. [Psalm 90:4](#) Or *And*
- e. [Psalm 90:5](#) Or *flooded*
- f. [Psalm 90:5](#) Lit *become asleep*
- g. [Psalm 90:5](#) Or *passes away*
- h. [Psalm 90:6](#) Or *passes away*
- i. [Psalm 90:7](#) Or *terrified*
- j. [Psalm 90:9](#) Or *whisper*
- k. [Psalm 90:10](#) Lit *years*
- l. [Psalm 90:10](#) Lit *in them are*
- m. [Psalm 90:11](#) Or *knows*
- n. [Psalm 90:11](#) Lit *of You*
- o. [Psalm 90:12](#) Or *gain, bring in*
- p. [Psalm 90:13](#) Or *repent in regard to*
- q. [Psalm 90:15](#) Or *as many days as*
- r. [Psalm 90:15](#) Or *trouble*
- s. [Psalm 90:16](#) Or *upon*
- t. [Psalm 90:17](#) Or *give permanence to*
- u. [Psalm 90:17](#) Or *give permanence to*

94 O Lord, God of vengeance,

God of vengeance, shine forth!

²Rise up, O Judge of the earth,

Render recompense to the proud.

³How long shall the wicked, O Lord,

How long shall the wicked exult?

⁴They pour forth *words*, they speak arrogantly;

All who do wickedness vaunt themselves.

⁵They crush Your people, O Lord,

And afflict Your heritage.

⁶They slay the widow and the stranger

And murder the orphans.

⁷They have said, “The Lord does not see,

Nor does the God of Jacob pay heed.”

⁸Pay heed, you senseless among the people;

And when will you understand, stupid ones?

⁹He who planted the ear, does He not hear?

He who formed the eye, ⁹does He not see?

¹⁰He who ¹⁰chastens the nations, will He not rebuke,

Even He who teaches man knowledge?

¹¹The Lord knows the thoughts of man,

¹¹That they are a *mere* breath.

¹²Blessed is the man whom You chasten, O ¹²Lord,

And whom You teach out of Your law;

¹³That You may grant him relief from the days of adversity,

Until a pit is dug for the wicked.

¹⁴For the Lord will not abandon His people,

Nor will He forsake His inheritance.

¹⁵For ¹⁵judgment ¹⁵will again be righteous,

And all the upright in heart ¹⁵will follow it.

¹⁶Who will stand up for me against evildoers?

Who will take his stand for me against those who do wickedness?

¹⁷If the Lord had not been my help,

My soul would soon have dwelt in *the abode of* silence.

¹⁸ If I should say, “My foot has slipped,”

Your lovingkindness, O Lord, will hold me up.

¹⁹ When my anxious thoughts ^{1a} multiply within me,

Your consolations delight my soul.

²⁰ Can a ^{1a} throne of destruction be allied with You,

One which devises ^{1a} mischief by decree?

²¹ They band themselves together against the ^{1a} life of the righteous

And condemn ^{1a} the innocent to death.

²² But the Lord has been my stronghold,

And my God the rock of my refuge.

²³ He has brought back their wickedness upon them

And will ^{1a} destroy them in their evil;

The Lord our God will ^{1a} destroy them.

- a. [Psalm 94:1](#) Or *avenging acts*
- b. [Psalm 94:1](#) Or *avenging acts*
- c. [Psalm 94:1](#) Or *has shone forth*
- d. [Psalm 94:6](#) Or *sojourner*
- e. [Psalm 94:7](#) Heb *Yah*
- f. [Psalm 94:9](#) Or *can*
- g. [Psalm 94:9](#) Or *can*
- h. [Psalm 94:10](#) Or *instructs*
- i. [Psalm 94:11](#) Or *For*
- j. [Psalm 94:12](#) Heb *Yah*
- k. [Psalm 94:15](#) I.e. *administration of justice*
- l. [Psalm 94:15](#) Lit *will return to righteousness*
- m. [Psalm 94:15](#) Lit *will be after it*

- n. [Psalm 94:19](#) Or *are many*
- o. [Psalm 94:20](#) Or *tribunal*
- p. [Psalm 94:20](#) Or *trouble, misfortune*
- q. [Psalm 94:21](#) Or *soul*
- r. [Psalm 94:21](#) Lit *innocent blood*
- s. [Psalm 94:23](#) Or *silence*
- t. [Psalm 94:23](#) Or *silence*

A Psalm for ^aThanksgiving.

100 Shout joyfully to the Lord, all the earth.

² Serve the Lord with gladness;

Come before Him with joyful singing.

³ Know that the Lord ^bHimself is God;

It is He who has made us, and ^cnot we ourselves;

We are His people and the sheep of His pasture.

⁴ Enter His gates with ^dthanksgiving

And His courts with praise.

Give thanks to Him, bless His name.

⁵ For the Lord is good;

His lovingkindness is everlasting

And His faithfulness to all generations.

Footnotes:

- a. [Psalm 100:1](#) Or *thank offering*
- b. [Psalm 100:3](#) Or *He*
- c. [Psalm 100:3](#) Some mss read *His we are*
- d. [Psalm 100:4](#) Or *a thank offering*

A Prayer of the Afflicted when he is faint and pours out his complaint before the Lord.

102 Hear my prayer, O Lord!

And let my cry for help come to You.

²Do not hide Your face from me in the day of my distress;

Incline Your ear to me;

In the day when I call answer me quickly.

³For my days have been consumed in smoke,

And my bones have been scorched like a hearth.

⁴My heart has been smitten like grass and has withered away,

Indeed, I forget to eat my bread.

⁵Because of the loudness of my groaning

My bones cling to my flesh.

⁶I resemble a pelican of the wilderness;

I have become like an owl of the waste places.

⁷I lie awake,

I have become like a lonely bird on a housetop.

⁸My enemies have reproached me all day long;

Those who ^{9a}deride me ^{9b}have used my *name* as a curse.

⁹For I have eaten ashes like bread

And mingled my drink with weeping

¹⁰Because of Your indignation and Your wrath,

For You have lifted me up and cast me away.

¹¹My days are like a ^{11a}lengthened shadow,

And ^{11b}I wither away like ^{11c}grass.

¹²But You, O Lord, ^{12a}abide forever,

And Your ^{12b}name to all generations.

¹³You will arise *and* have compassion on Zion;

For it is time to be gracious to her,

For the appointed time has come.

¹⁴Surely Your servants ^{14a}find pleasure in her stones

And feel pity for her dust.

¹⁵^{15a}So the ^{15b}nations will fear the name of the Lord

And all the kings of the earth Your glory.

¹⁶For the Lord has built up Zion;

He has appeared in His glory.

¹⁷ He has regarded the prayer of the ^[a]destitute

And has not despised their prayer.

¹⁸ ^[a]This will be written for the generation to come,

^[a]That a people yet to be created ^[b]may praise ^[a]the Lord.

¹⁹ For He looked down from His holy height;

From heaven the Lord gazed ^[a]upon the earth,

²⁰ To hear the groaning of the prisoner,

To set free ^[a]those who were doomed to death,

²¹ That *men* may tell of the name of the Lord in Zion

And His praise in Jerusalem,

²² When the peoples are gathered together,

And the kingdoms, to serve the Lord.

²³ He has weakened my strength in the way;

He has shortened my days.

²⁴ I say, “O my God, do not take me away in the ^[a]midst of my days,

Your years are throughout all generations.

25 “Of old You founded the earth,

And the heavens are the work of Your hands.

26 “[^{lv}] Even they will perish, but You endure;

And all of them will wear out like a garment;

Like clothing You will change them and they will be changed.

27 “But You are [^{la}] the same,

And Your years will not come to an end.

28 “The children of Your servants will continue,

And their [^{laa}] descendants will be established before You.”

- a. [Psalm 102:1](#) Ps 142:2
- b. [Psalm 102:3](#) Or *finished*
- c. [Psalm 102:4](#) Lit *herbage*
- d. [Psalm 102:5](#) Lit *voice*
- e. [Psalm 102:5](#) Lit *have cleaved*
- f. [Psalm 102:6](#) Lit *have become similar to*
- g. [Psalm 102:8](#) Or *made a fool of*
- h. [Psalm 102:8](#) Lit *have sworn by me*
- i. [Psalm 102:11](#) Lit *stretched out*
- j. [Psalm 102:11](#) Or *as for me, I*
- k. [Psalm 102:11](#) Lit *herbage*
- l. [Psalm 102:12](#) Or *sit enthroned*
- m. [Psalm 102:12](#) Lit *memorial*
- n. [Psalm 102:14](#) Or *have found*
- o. [Psalm 102:15](#) Or *And*
- p. [Psalm 102:15](#) Or *Gentiles, heathen*
- q. [Psalm 102:17](#) Or *naked*
- r. [Psalm 102:18](#) Or *Let this be written*
- s. [Psalm 102:18](#) Or *And*
- t. [Psalm 102:18](#) Or *will*
- u. [Psalm 102:18](#) Heb *Yah*
- v. [Psalm 102:19](#) Lit *toward*
- w. [Psalm 102:20](#) Lit *the sons of death*
- x. [Psalm 102:24](#) Lit *half*
- y. [Psalm 102:26](#) Lit *They themselves*
- z. [Psalm 102:27](#) Lit *He*
- aa. [Psalm 102:28](#) Lit *seed*

A Psalm of David.

103 Bless the Lord, O my soul,

And all that is within me, *bless* His holy name.

² Bless the Lord, O my soul,

And forget none of His benefits;

³ Who pardons all your iniquities,

Who heals all your diseases;

⁴ Who redeems your life from the pit,

Who crowns you with lovingkindness and compassion;

⁵ Who satisfies your ^{1a} years with good things,

So that your youth is renewed like the eagle.

⁶ The Lord performs ^{1a} righteous deeds

And judgments for all who are oppressed.

⁷ He made known His ways to Moses,

His acts to the sons of Israel.

⁸ The Lord is compassionate and gracious,

Slow to anger and abounding in lovingkindness.

⁹ He will not always strive *with us*,

Nor will He keep *His anger* forever.

¹⁰ He has not dealt with us according to our sins,

Nor rewarded us according to our iniquities.

¹¹ For as high as the heavens are above the earth,

So great is His lovingkindness toward those who fear Him.

¹² As far as the east is from the west,

So far has He removed our transgressions from us.

¹³ Just as a father has compassion on *his* children,

So the Lord has compassion on those who fear Him.

¹⁴ For He Himself knows our frame;

He is mindful that we are *but* dust.

¹⁵ As for man, his days are like grass;

As a flower of the field, so he flourishes.

¹⁶ When the wind has passed over it, it is no more,

And its place acknowledges it no longer.

¹⁷ But the lovingkindness of the Lord is from everlasting to everlasting on those who fear Him,

And His ^arighteousness to children's children,

¹⁸To those who keep His covenant

And remember His precepts to do them.

¹⁹The Lord has established His throne in the heavens,

And His ^bsovereignty rules over ^call.

²⁰Bless the Lord, you His angels,

Mighty in strength, who perform His word,

Obeying the voice of His word!

²¹Bless the Lord, all you His hosts,

You who serve Him, doing His will.

²²Bless the Lord, all you works of His,

In all places of His dominion;

Bless the Lord, O my soul!

Footnotes:

- a. [Psalm 103:5](#) Or *desire*
- b. [Psalm 103:6](#) Or *deeds of vindication*
- c. [Psalm 103:11](#) Or *revere*
- d. [Psalm 103:13](#) Or *revere*
- e. [Psalm 103:14](#) I.e. what we are made of
- f. [Psalm 103:17](#) Or *revere*
- g. [Psalm 103:17](#) I.e. faithfulness to His gracious promises
- h. [Psalm 103:19](#) Or *kingdom*
- i. [Psalm 103:19](#) I.e. the universe

104 Bless the Lord, O my soul!

O Lord my God, You are very great;
You are clothed with splendor and majesty,

² Covering Yourself with light as with a cloak,
Stretching out heaven like a *tent* curtain.

³  He lays the beams of His upper chambers in the waters;
 He makes the clouds His chariot;
 He walks upon the wings of the wind;

⁴  He makes  the winds His messengers,
 Flaming fire His ministers.

⁵ He established the earth upon its foundations,
So that it will not  totter forever and ever.

⁶ You covered it with the deep as with a garment;
The waters were standing above the mountains.

⁷ At Your rebuke they fled,
At the sound of Your thunder they hurried away.

⁸ The mountains rose; the valleys sank down
To the place which You established for them.

⁹ You set a boundary that they may not pass over,
So that they will not return to cover the earth.

¹⁰  He sends forth springs in the valleys;
They flow between the mountains;

¹¹ They give drink to every beast of the field;
The wild donkeys quench their thirst.

¹² ¶ Beside them the birds of the heavens dwell;
They ¶ lift up *their* voices among the branches.

¹³ ¶ He waters the mountains from His upper chambers;
The earth is satisfied with the fruit of His works.

¹⁴ ¶ He causes the grass to grow for the ¶ cattle,
And vegetation for the ¶ labor of man,
So that ¶ he may bring forth ¶ food from the earth,

¹⁵ And wine which makes man's heart glad,
So that he may make *his* face glisten with oil,
And ¶ food which sustains man's heart.

¹⁶ The trees of the Lord ¶ drink their fill,
The cedars of Lebanon which He planted,

¹⁷ Where the birds build their nests,
And the stork, whose home is the ¶ fir trees.

¹⁸ The high mountains are for the wild goats;
The cliffs are a refuge for the ¶ shephanim.

¹⁹ He made the moon for the seasons;
The sun knows the place of its setting.

²⁰ You appoint darkness and it becomes night,
In which all the beasts of the forest ¶ prowl about.

²¹ The young lions roar after their prey
¶ And seek their food from God.

²² *When* the sun rises they withdraw
And lie down in their dens.

²³ Man goes forth to his work
And to his labor until evening.

²⁴ O Lord, how many are Your works!
^[w]In wisdom You have made them all;
The earth is full of Your ^[z]possessions.

²⁵ ^[v]There is the sea, great and ^[z]broad,
In which are swarms without number,
Animals both small and great.

²⁶ There the ships move along,
And ^[aa]Leviathan, which You have formed to sport in it.

²⁷ They all wait for You
To give them their food in ^[ab]due season.

²⁸ You give to them, they gather *it* up;
You open Your hand, they are satisfied with good.

²⁹ You hide Your face, they are dismayed;
You take away their ^[ac]spirit, they expire
And return to their dust.

³⁰ You send forth Your ^[ac]Spirit, they are created;
And You renew the face of the ground.

³¹ Let the glory of the Lord endure forever;
Let the Lord be glad in His works;

³² ^[ae]He looks at the earth, and it trembles;
He touches the mountains, and they smoke.

³³ ^[af]I will sing to the Lord ^[ae]as long as I live;
^[ah]I will sing praise to my God ^[af]while I have my being.

³⁴ Let my meditation be pleasing to Him;
As for me, I shall be glad in the Lord.

³⁵ Let sinners be consumed from the earth
And let the wicked be no more.
Bless the Lord, O my soul.

^{all} Praise ^{all} the Lord!

- a. [Psalm 104:3](#) Lit *The one who*
- b. [Psalm 104:3](#) Lit *The one who*
- c. [Psalm 104:3](#) Lit *The one who*
- d. [Psalm 104:4](#) Lit *Who*
- e. [Psalm 104:4](#) Or *His angels, spirits*
- f. [Psalm 104:4](#) Or *His ministers flames of fire*
- g. [Psalm 104:5](#) Or *move out of place*
- h. [Psalm 104:10](#) Lit *The one who sends*
- i. [Psalm 104:12](#) Or *Over, Above*
- j. [Psalm 104:12](#) Lit *give forth*
- k. [Psalm 104:13](#) Lit *Who*
- l. [Psalm 104:14](#) Lit *Who*
- m. [Psalm 104:14](#) Or *beasts*
- n. [Psalm 104:14](#) Or *cultivation by or service of*
- o. [Psalm 104:14](#) Or *He*
- p. [Psalm 104:14](#) Lit *bread*
- q. [Psalm 104:15](#) Lit *bread*
- r. [Psalm 104:16](#) Lit *are satisfied*
- s. [Psalm 104:17](#) Or *cypress*
- t. [Psalm 104:18](#) Small, shy, furry animals (*Hyrax syriacus*) found in the peninsula of the Sinai, northern Israel, and the region round the Dead Sea; KJV *coney*, orig NASB *rock badgers*
- u. [Psalm 104:20](#) Lit *creep*
- v. [Psalm 104:21](#) Lit *And to seek*
- w. [Psalm 104:24](#) Or *With*
- x. [Psalm 104:24](#) Or *creatures*
- y. [Psalm 104:25](#) Or *This*
- z. [Psalm 104:25](#) Or *broad of dimensions* (lit *hands*)
- aa. [Psalm 104:26](#) Or *a sea monster*
- bb. [Psalm 104:27](#) Lit *its appointed time*
- cc. [Psalm 104:29](#) Or *breath*
- dd. [Psalm 104:30](#) Or *breath*
- ee. [Psalm 104:32](#) Lit *The one who*
- ff. [Psalm 104:33](#) Or *Let me sing*
- gg. [Psalm 104:33](#) Lit *in my lifetime*
- hh. [Psalm 104:33](#) Or *Let me sing*
- ii. [Psalm 104:33](#) Lit *while I still am*
- jj. [Psalm 104:35](#) Or *Hallelujah!*
- kk. [Psalm 104:35](#) Heb *Yah*

A Song, a Psalm of David.

108 My heart is steadfast, O God;

I will sing, I will sing praises, even with my soul.

²Awake, harp and lyre;

I will awaken the dawn!

³I will give thanks to You, O Lord, among the peoples,

And I will sing praises to You among the nations.

⁴For Your lovingkindness is great above the heavens,

And Your truth *reaches* to the skies.

⁵Be exalted, O God, above the heavens,

And Your glory above all the earth.

⁶That Your beloved may be delivered,

Save with Your right hand, and answer me!

⁷God has spoken in His holiness:

“I will exult, I will portion out Shechem

And measure out the valley of Succoth.

⁸“Gilead is Mine, Manasseh is Mine;

Ephraim also is the ^[a]helmet of My head;

Judah is My ^[a]scepter.

⁹ “Moab is My washbowl;

Over Edom I shall throw My shoe;

Over Philistia I will shout aloud.”

¹⁰ Who will bring me into the besieged city?

Who ^[a]will lead me to Edom?

¹¹ Have not You Yourself, O God, rejected us?

And will You not go forth with our armies, O God?

¹² Oh give us help against the adversary,

For deliverance ^[a]by man is in vain.

¹³ ^[a]Through God we will do valiantly,

And it is He who shall tread down our adversaries.

Footnotes:

- a. [Psalm 108:1](#) Lit *glory*
- b. [Psalm 108:7](#) Or *sanctuary*
- c. [Psalm 108:8](#) Lit *protection*
- d. [Psalm 108:8](#) Or *lawgiver*
- e. [Psalm 108:10](#) Or *has led*
- f. [Psalm 108:12](#) Lit *of*
- g. [Psalm 108:13](#) Or *In* or *With*

For the choir director. A Psalm of David.

109 O God of my praise,

Do not be silent!

²For they have opened the  wicked and deceitful mouth against me;

They have spoken  against me with a lying tongue.

³They have also surrounded me with words of hatred,

And fought against me without cause.

⁴In return for my love they act as my accusers;

But I am *in* prayer.

⁵Thus they have  repaid me evil for good

And hatred for my love.

⁶Appoint a wicked man over him,

And let an  accuser stand at his right hand.

⁷When he is judged, let him come forth guilty,

And let his prayer become sin.

⁸Let his days be few;

Let another take his office.

⁹ Let his children be fatherless

And his wife a widow.

¹⁰ Let his children wander about and beg;

And let them seek *sustenance* far from their ruined homes.

¹¹ Let the creditor seize all that he has,

And let strangers plunder the product of his labor.

¹² Let there be none to extend lovingkindness to him,

Nor any to be gracious to his fatherless children.

¹³ Let his posterity be cut off;

In a following generation let their name be blotted out.

¹⁴ Let the iniquity of his fathers be remembered before the Lord,

And do not let the sin of his mother be blotted out.

¹⁵ Let them be before the Lord continually,

That He may cut off their memory from the earth;

¹⁶ Because he did not remember to show lovingkindness,

But persecuted the afflicted and needy man,

And the despondent in heart, to put *them* to death.

¹⁷ He also loved cursing, so it came to him;

And he did not delight in blessing, so it was far from him.

¹⁸ But he clothed himself with cursing as with his garment,

And it entered into his body like water

And like oil into his bones.

¹⁹ Let it be to him as a garment with which he covers himself,

And for a belt with which he constantly girds himself.

²⁰ Let this be the reward of my accusers from the Lord,

And of those who speak evil against my soul.

²¹ But You, O God, the Lord, deal *kindly* with me for Your name's sake;

Because Your lovingkindness is good, deliver me;

²² For I am afflicted and needy,

And my heart is wounded within me.

²³ I am passing like a shadow when it lengthens;

I am shaken off like the locust.

²⁴ My knees are weak from fasting,

And my flesh has grown lean, without fatness.

²⁵ I also have become a reproach to them;

When they see me, they wag their head.

²⁶ Help me, O Lord my God;

Save me according to Your lovingkindness.

²⁷ ^[a] And let them know that this is Your hand;

You, Lord, have done it.

²⁸ Let them curse, but You bless;
When they arise, they shall be ashamed,
But Your servant shall be glad.

²⁹ ^[a] Let my accusers be clothed with dishonor,

And ^[a] let them cover themselves with their own shame as with a robe.

³⁰ With my mouth I will give thanks abundantly to the Lord;
And in the midst of many I will praise Him.

³¹ For He stands at the right hand of the needy,
To save him from those who judge his soul.

- a. [Psalm 109:2](#) Lit wicked mouth and the deceitful
- b. [Psalm 109:2](#) Lit with
- c. [Psalm 109:5](#) Lit laid upon me
- d. [Psalm 109:6](#) Or adversary, Satan
- e. [Psalm 109:10](#) Or out of their desolate places
- f. [Psalm 109:11](#) Lit ensnare, strike at
- g. [Psalm 109:12](#) Lit continue
- h. [Psalm 109:13](#) Lit for cutting off
- i. [Psalm 109:14](#) Lit to
- j. [Psalm 109:18](#) Lit his inward parts
- k. [Psalm 109:20](#) Lit This is
- l. [Psalm 109:21](#) Heb YHWH, usually rendered Lord
- m. [Psalm 109:22](#) Lit one has pierced my heart within me
- n. [Psalm 109:24](#) Or totter
- o. [Psalm 109:27](#) Or That they may know
- p. [Psalm 109:29](#) Or My accusers will be
- q. [Psalm 109:29](#) Or they will cover

111 ^[a]Praise ^[b]the Lord!

I will give thanks to the Lord with all *my* heart,
In the company of the upright and in the assembly.

²Great are the works of the Lord;
They are ^[c]studied by all who delight in them.

³^[d]Splendid and majestic is His work,
And His righteousness endures forever.

⁴He has made His ^[e]wonders ^[f]to be remembered;
The Lord is gracious and compassionate.

⁵He has given ^[g]food to those who ^[h]fear Him;
He will remember His covenant forever.

⁶He has made known to His people the power of His works,
In giving them the heritage of the nations.

⁷The works of His hands are ^[i]truth and justice;
All His precepts are ^[j]sure.

⁸They are upheld forever and ever;
They are performed in ^[k]truth and uprightness.

⁹He has sent redemption to His people;

He has ^hordained His covenant forever;

Holy and ^mawesome is His name.

¹⁰The ⁿfear of the Lord is the beginning of wisdom;

A good understanding have all those who ^odo *His commandments*;

His praise endures forever.

Footnotes:

- a. [Psalm 111:1](#) Or *Hallelujah! I will*
- b. [Psalm 111:1](#) Heb *Yah*
- c. [Psalm 111:2](#) Lit *sought out*
- d. [Psalm 111:3](#) Lit *Splendor and majesty*
- e. [Psalm 111:4](#) I.e. wonderful acts
- f. [Psalm 111:4](#) Lit *a memorial*
- g. [Psalm 111:5](#) Lit *prey*
- h. [Psalm 111:5](#) Or *revere*
- i. [Psalm 111:7](#) Or *faithfulness*
- j. [Psalm 111:7](#) Or *trustworthy*
- k. [Psalm 111:8](#) Or *faithfulness*
- l. [Psalm 111:9](#) Lit *commanded*
- m. [Psalm 111:9](#) I.e. inspiring reverence
- n. [Psalm 111:10](#) Or *reverence for*
- o. [Psalm 111:10](#) Lit *do them*

113 ^[a]Praise ^[b]the Lord!

Praise, O servants of the Lord,

Praise the name of the Lord.

²Blessed be the name of the Lord

From this time forth and forever.

³From the rising of the sun to its setting

The name of the Lord is to be praised.

⁴The Lord is high above all nations;

His glory is above the heavens.

⁵Who is like the Lord our God,

Who is enthroned on high,

⁶Who ^[c]humbles Himself to behold

The things that are in heaven and in the earth?

⁷He raises the poor from the dust

And lifts the needy from the ash heap,

⁸To make *them* sit with ^[d]princes,

With the ^[e]princes of His people.

⁹ He makes the barren woman abide in the house

As a joyful mother of children.

¶ Praise ¶ the Lord!

Footnotes:

- a. [Psalm 113:1](#) Or *Hallelujah! Praise*
- b. [Psalm 113:1](#) Heb *Yah*
- c. [Psalm 113:6](#) Or *looks far below in the heavens and on the earth?*
- d. [Psalm 113:8](#) Or *nobles*
- e. [Psalm 113:8](#) Or *nobles*
- f. [Psalm 113:9](#) Or *Hallelujah!*
- g. [Psalm 113:9](#) Heb *Yah*

114 When Israel went forth from Egypt,

The house of Jacob from a people of strange language,

²Judah became His sanctuary,

Israel, His dominion.

³The sea looked and fled;

The Jordan turned back.

⁴The mountains skipped like rams,

The hills, like lambs.

⁵What ails you, O sea, that you flee?

O Jordan, that you turn back?

⁶O mountains, that you skip like rams?

O hills, like lambs?

⁷Tremble, O earth, before the Lord,

Before the God of Jacob,

⁸Who turned the rock into a pool of water,

The flint into a fountain of water.

135 ¶ Praise ¶ the Lord!

Praise the name of the Lord;

Praise *Him*, O servants of the Lord,

² You who stand in the house of the Lord,

In the courts of the house of our God!

³ ¶ Praise ¶ the Lord, for the Lord is good;

Sing praises to His name, for it is lovely.

⁴ For ¶ the Lord has chosen Jacob for Himself,

Israel for His ¶ own possession.

⁵ For I know that the Lord is great

And that our Lord is above all gods.

⁶ Whatever the Lord pleases, He does,

In heaven and in earth, in the seas and in all deeps.

⁷ ¶ He causes the ¶ vapors to ascend from the ends of the earth;

Who makes lightnings for the rain,

Who brings forth the wind from His treasures.

⁸ ¶ He smote the firstborn of Egypt,

Both of man and beast.

⁹ He sent signs and wonders into your midst, O Egypt,
Upon Pharaoh and all his servants.

¹⁰ He smote many nations

And slew mighty kings,

¹¹ Sihon, king of the Amorites,

And Og, king of Bashan,

And all the kingdoms of Canaan;

¹² And He gave their land as a heritage,

A heritage to Israel His people.

¹³ Your name, O Lord, is everlasting,

Your remembrance, O Lord, throughout all generations.

¹⁴ For the Lord will judge His people

And will have compassion on His servants.

¹⁵ The idols of the nations are *but* silver and gold,

The work of man's hands.

¹⁶ They have mouths, but they do not speak;

They have eyes, but they do not see;

¹⁷ They have ears, but they do not hear,

Nor is there any breath at all in their mouths.

¹⁸ Those who make them will be like them,

Yes, everyone who trusts in them.

¹⁹ O house of Israel, bless the Lord;

O house of Aaron, bless the Lord;

²⁰ O house of Levi, bless the Lord;

You who revere the Lord, bless the Lord.

²¹ Blessed be the Lord from Zion,

Who dwells in Jerusalem.

Praise the Lord!

- a. [Psalm 135:1](#) Or *Hallelujah!*
- b. [Psalm 135:1](#) Heb *Yah*
- c. [Psalm 135:3](#) Or *Hallelujah!*
- d. [Psalm 135:3](#) Heb *Yah*
- e. [Psalm 135:4](#) Heb *Yah*
- f. [Psalm 135:4](#) Or *special treasure*
- g. [Psalm 135:7](#) Lit *The one who*
- h. [Psalm 135:7](#) I.e. *clouds*
- i. [Psalm 135:8](#) Lit *The one who*
- j. [Psalm 135:8](#) Lit *From man to beast*
- k. [Psalm 135:9](#) Lit *The one who*
- l. [Psalm 135:10](#) Lit *The one who*
- m. [Psalm 135:13](#) Or *memorial*
- n. [Psalm 135:13](#) Lit *to*
- o. [Psalm 135:20](#) Lit *fear*

- p. [Psalm 135:21](#) Or *Hallelujah!*
- q. [Psalm 135:21](#) Heb *Yah*

A Psalm of Praise, of David.

145 I will extol You, my God, O King,
And I will bless Your name forever and ever.

²Every day I will bless You,
And I will praise Your name forever and ever.

³Great is the Lord, and highly to be praised,
And His greatness is unsearchable.

⁴One generation shall praise Your works to another,
And shall declare Your mighty acts.

⁵On the glorious splendor of Your majesty
And on Your wonderful works, I will meditate.

⁶Men shall speak of the power of Your awesome acts,
And I will tell of Your greatness.

⁷They shall eagerly utter the memory of Your abundant goodness
And will shout joyfully of Your righteousness.

⁸The Lord is gracious and merciful;
Slow to anger and great in lovingkindness.

⁹The Lord is good to all,
And His mercies are over all His works.

¹⁰All Your works shall give thanks to You, O Lord,
And Your godly ones shall bless You.

¹¹They shall speak of the glory of Your kingdom
And talk of Your power;

¹² To make known to the sons of men ^[a] Your mighty acts
And the glory of the majesty of ^[a] Your kingdom.

¹³ Your kingdom is ^[a] an everlasting kingdom,
And Your dominion *endures* throughout all generations.

¹⁴ The Lord sustains all who fall
And raises up all who are bowed down.

¹⁵ The eyes of all ^[a] look to You,
And You give them their food in due time.

¹⁶ You open Your hand
And satisfy the desire of every living thing.

¹⁷ The Lord is righteous in all His ways
And kind in all His deeds.

¹⁸ The Lord is near to all who call upon Him,
To all who call upon Him in truth.

¹⁹ He will fulfill the desire of those who fear Him;
He will also hear their cry and will save them.

²⁰ The Lord keeps all who love Him,
But all the wicked He will destroy.

²¹ My mouth will speak the praise of the Lord,
And all flesh will bless His holy name forever and ever.

- a. [Psalm 145:5](#) Or *majesty of Your splendor*
- b. [Psalm 145:6](#) Or *strength*
- c. [Psalm 145:7](#) Or *bubble over with*
- d. [Psalm 145:12](#) Lit *His*
- e. [Psalm 145:12](#) Lit *His*
- f. [Psalm 145:13](#) Lit *a kingdom of all ages*
- g. [Psalm 145:15](#) Lit *wait; or hope for*

146 ^[a]Praise ^[b]the Lord!

Praise the Lord, O my soul!

²I will praise the Lord while I live;

I will sing praises to my God while I have my being.

³Do not trust in princes,

In ^[c]mortal man, in whom there is no salvation.

⁴His spirit departs, he returns to ^[d]the earth;

In that very day his thoughts perish.

⁵How blessed is he whose help is the God of Jacob,

Whose hope is in the Lord his God,

⁶Who made heaven and earth,

The sea and all that is in them;

Who keeps ^[e]faith forever;

⁷Who executes justice for the oppressed;

Who gives food to the hungry.

The Lord sets the prisoners free.

⁸The Lord opens *the eyes of* the blind;

The Lord raises up those who are bowed down;

The Lord loves the righteous;

⁹The Lord ^aprotects the ^bstrangers;

He ^csupports the fatherless and the widow,

But He ^dthwarts the way of the wicked.

¹⁰The Lord will reign forever,

Your God, O Zion, to all generations.

^ePraise ^fthe Lord!

Footnotes:

- a. [Psalm 146:1](#) Or *Hallelujah!*
- b. [Psalm 146:1](#) Heb *Yah*
- c. [Psalm 146:3](#) Lit *a son of a man*
- d. [Psalm 146:4](#) Lit *his earth*
- e. [Psalm 146:6](#) Or *truth*
- f. [Psalm 146:9](#) Or *keeps*
- g. [Psalm 146:9](#) Or *sojourners*
- h. [Psalm 146:9](#) Or *relieves*
- i. [Psalm 146:9](#) Lit *makes crooked*
- j. [Psalm 146:10](#) Or *Hallelujah!*
- k. [Psalm 146:10](#) Heb *Yah*

147 Praise the Lord!

For it is good to sing praises to our God;
For it is pleasant *and* praise is becoming.

²The Lord builds up Jerusalem;
He gathers the outcasts of Israel.

³He heals the brokenhearted
And binds up their wounds.

⁴He counts the number of the stars;
He gives names to all of them.

⁵Great is our Lord and abundant in strength;
His understanding is infinite.

⁶The Lord supports the afflicted;
He brings down the wicked to the ground.

⁷Sing to the Lord with thanksgiving;
Sing praises to our God on the lyre,

⁸Who covers the heavens with clouds,
Who provides rain for the earth,
Who makes grass to grow on the mountains.

⁹He gives to the beast its food,
And to the young ravens which cry.

¹⁰He does not delight in the strength of the horse;
He does not take pleasure in the legs of a man.

¹¹The Lord favors those who fear Him,
Those who wait for His lovingkindness.

¹² Praise the Lord, O Jerusalem!
Praise your God, O Zion!

¹³ For He has strengthened the bars of your gates;
He has blessed your sons within you.

¹⁴ He makes ¹⁴peace in your borders;
He satisfies you with the ¹⁴finest of the wheat.

¹⁵ He sends forth His command to the earth;
His word runs very swiftly.

¹⁶ He gives snow like wool;
He scatters the frost like ashes.

¹⁷ He casts forth His ice as fragments;
Who can stand before His cold?

¹⁸ He sends forth His word and melts them;
He causes His wind to blow and the waters to flow.

¹⁹ He declares His words to Jacob,
His statutes and His ordinances to Israel.

²⁰ He has not dealt thus with any nation;
And as for His ordinances, they have not known them.

¹⁴ Praise ¹⁴the Lord!

- a. [Psalm 147:1](#) Or *Hallelujah!*
- b. [Psalm 147:1](#) Heb *Yah*
- c. [Psalm 147:1](#) Or *He is gracious*
- d. [Psalm 147:3](#) Lit *sorrows*
- e. [Psalm 147:4](#) Or *calls them all by their names*
- f. [Psalm 147:5](#) Lit *innumerable*
- g. [Psalm 147:6](#) Or *relieves*
- h. [Psalm 147:8](#) Lit *spring forth*
- i. [Psalm 147:14](#) Lit *your borders peace*
- j. [Psalm 147:14](#) Lit *fat*
- k. [Psalm 147:20](#) Or *Hallelujah!*
- l. [Psalm 147:20](#) Heb *Yah*

148 Praise the Lord!

Praise the Lord from the heavens;

Praise Him in the heights!

²Praise Him, all His angels;

Praise Him, all His hosts!

³Praise Him, sun and moon;

Praise Him, all stars of light!

⁴Praise Him, highest heavens,

And the waters that are above the heavens!

⁵Let them praise the name of the Lord,

For He commanded and they were created.

⁶He has also established them forever and ever;

He has made a decree which will not pass away.

⁷Praise the Lord from the earth,

Sea monsters and all deeps;

⁸Fire and hail, snow and clouds;

Stormy wind, fulfilling His word;

⁹Mountains and all hills;

Fruit trees and all cedars;

¹⁰Beasts and all cattle;

Creeping things and winged fowl;

¹¹Kings of the earth and all peoples;

Princes and all judges of the earth;

¹²Both young men and virgins;

Old men and children.

¹³Let them praise the name of the Lord,

For His name alone is exalted;

His glory is above earth and heaven.

¹⁴And He has lifted up a horn for His people,

Praise for all His godly ones;

Even for the sons of Israel, a people near to Him.

 Praise  the Lord!

- a. [Psalm 148:1](#) Or *Hallelujah!*
- b. [Psalm 148:1](#) Heb *Yah*
- c. [Psalm 148:4](#) Lit *heavens of heavens*
- d. [Psalm 148:14](#) Or *Hallelujah!*
- e. [Psalm 148:14](#) Heb *Yah*

149 ^[a]Praise ^[b]the Lord!

Sing to the Lord a new song,

And His praise in the congregation of the godly ones.

²Let Israel be glad in his Maker;

Let the sons of Zion rejoice in their King.

³Let them praise His name with dancing;

Let them sing praises to Him with timbrel and lyre.

⁴For the Lord takes pleasure in His people;

He will beautify the afflicted ones with salvation.

⁵Let the godly ones exult in glory;

Let them sing for joy on their beds.

⁶*Let* the high praises of God *be* in their ^[a]mouth,

And a two-edged sword in their hand,

⁷To execute vengeance on the nations

And punishment on the peoples,

⁸To bind their kings with chains

And their nobles with fetters of iron,

⁹To execute on them the judgment written;

This is an honor for all His godly ones.

^dPraise ^ethe Lord!

Footnotes:

- a. [Psalm 149:1](#) Or *Hallelujah!*
- b. [Psalm 149:1](#) Heb *Yah*
- c. [Psalm 149:6](#) Lit *throat*
- d. [Psalm 149:9](#) Or *Hallelujah!*
- e. [Psalm 149:9](#) Heb *Yah*

150 ^[a]Praise ^[b]the Lord!

Praise God in His sanctuary;

Praise Him in His mighty ^[c]expanse.

²Praise Him for His mighty deeds;

Praise Him according to His excellent greatness.

³Praise Him with trumpet sound;

Praise Him with harp and lyre.

⁴Praise Him with timbrel and dancing;

Praise Him with stringed instruments and pipe.

⁵Praise Him with loud cymbals;

Praise Him with resounding cymbals.

⁶Let everything that has breath praise ^[d]the Lord.

^[e]Praise ^[f]the Lord!

Footnotes:

- a. [Psalm 150:1](#) Or *Hallelujah!*
- b. [Psalm 150:1](#) Heb *Yah*
- c. [Psalm 150:1](#) Or *firmament*
- d. [Psalm 150:6](#) Heb *Yah*
- e. [Psalm 150:6](#) Or *Hallelujah!*
- f. [Psalm 150:6](#) Heb *Yah*

Letters of the Alefbet

								
Teit (T)	Cheit (Ch)	Zayin (Z)	Vav (V/O/U)	Hei (H)	Dalet (D)	Gimel (G)	Beit (B/V)	Alef (Silent)
								
Samekh (S)	Nun (N)	Nun (N)	Mem (M)	Mem (M)	Lamed (L)	Khaf (Kh)	Kaf (K/Kh)	Yod (Y)
								
Tav (T/S)	Shin (Sh/S)	Reish (R)	Qof (Q)	Tzadei (Tz)	Tzadei (Tz)	Fe (F)	Pei (P/F)	Ayin (Silent)

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